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CRETAN EXPEDITION.

I.

INSCRIPTIONS FROM VARIOUS CRETAN CITIES.

LYTTOS.

1. Base of local limestone, 1.11 m. high, 0.54 m. wide at the inscribed surface, 0.76 m. at the base, 0.70 m. at the upper moulding. On top are traces of the feet of the statue. Letters, with apices of forms capriciously varied, of an average height of 0.03 m.



Αὐτοκράτορι Καίσαρι Θε-
οῦ Νερούα υἱῶ(ι), Νερούα
Τραϊανῶ(ι) Σεβαστῶ(ι), Γερ-
μανικῶ(ι), Δακικῶ(ι), ἀρχιερεῖ
5 μεγίστω(ι), δημαρχικῆς ἐ-
ξουσίας τὸ ἰβ̄, ὑπάτω(ι) τὸ β̄,
πατρὶ πατρίδος, Λυττίων
ἢ πόλις τῶ(ι) τῆς οἰκουμέ-
νης κτίστη(ι) διὰ πρωτοκό-
10 σμου Τι. Κλαυδίου Βοι-
νοβίου.

The dedication is dated from the sixteenth *tribunicia potestas* and, according to Cretan custom, from the eponymous magistracy of the *protocosmos* Τ. Κλαύδιος Βοινόβιος.

Trajan counted his *tribuniciae potestates* — beginning with his third — from December 10th to December 10th.¹ This custom was followed by succeeding emperors. In the Cretan calendar of the imperial period, which was in harmony with the system of Asia Minor, the civil year began at the autumnal equinox; that is, in September or October.² Consequently, the year of office of a *protocosmos* must have included fractions of two consecutive *tribuniciae potestates*; namely, the months from September to December 10th of one, and from December 10th to September of the following. It follows that the first three months of the Cretan year, beginning in 98 A.D.,³ corresponded to the last three months of the imperial *tribunicia potestas*, and the first nine months of the imperial *tribunicia potestas* corresponded to the last nine months of the Cretan ἀρχαία.

The inscription No. 2574 of the *C.I.G.* and our No. 3 contain a dedication by the inhabitants of Lyttos to Trajan during his XVIIth tribuneship, while M. Πομπήσιος Κλευμενίδας was *protocosmos*. This person is already mentioned as holding office during the XVIth tribuneship in No. 2573 of the *C.I.G.* Consequently our T. Κλαύδιος Βοινόςβιος was his immediate predecessor; and the present inscription may be assigned with precision to the first nine months of the XVIth *trib. pot.* of the emperor, that is, between Dec. 10, 111 A.D., and September, 112 A.D.

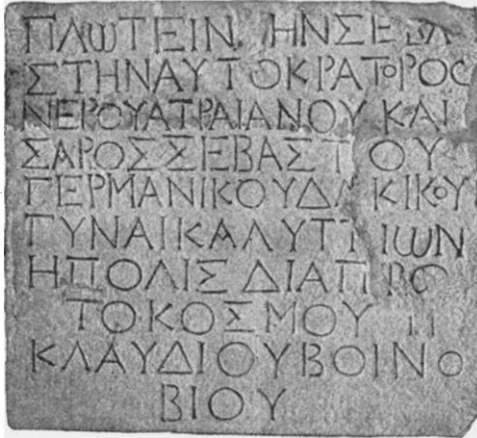
Two inscriptions from Lyttos, long since known, are dated from the term of office of this same magistrate: one is in memory of Marciana, Trajan's sister (*C.I.G.* 2576), and the other in honor of Mattidia, daughter of Marciana (Spratt, II, Pl. I, No. 7). These inscriptions should be assigned to the year between September, 111, and September, 112 A.D. The date of Marciana's death is unknown. *The use of her name with the epithet *Diva*, found for the first time in the inscription of Trajan's arch at Ancona, which dates from 115, led some to the conjecture that her death took place about 114. But the inscription of Lyttos, *C.I.G.* 2576, proves that Marciana was already dead (θεά) before September, 112.

¹ Goyau, *Chronologie de l'Empire Romain*, p. 175; Cagnat, *Épigraphie latine*, 2nd ed., pp. 157, 158.

² Ideler, *Handbuch der mathematischen und technischen Chronologie*, I, 425, 426. Cf. also *Bull. Corr. Hell.* III, p. 304.

³ *Trajan's Trib. Pot.* III.

2. Base of local limestone, similar to the preceding. Height, 1.11 m. ; width in the middle, 0.475 m. Letters, with apices and of very varied forms, 0.035 m. high.



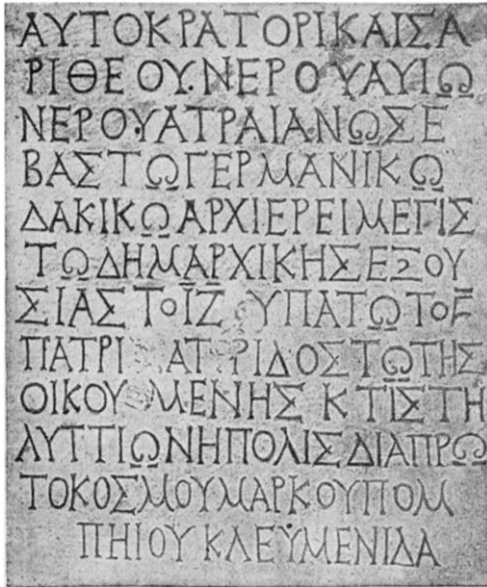
Πλωτείνην Σε[βα-
στην, Αὐτοκράτορος
Νεροῦ Τραϊανοῦ Καί-
σαρος Σεβαστοῦ,
5 Γερμανικοῦ, Δ[α]κικοῦ
γυναῖκα, Λυττίων
ἡ πόλις διὰ πρω-
τοκόσμου [Τι.]
Κλαυδίου Βονο-
βίου.

This inscription is in honor of Plotina, and bears the same date as the preceding. Another dedication to the wife of Trajan is made by the inhabitants of Lyttos during the following year, under the protocosmoship of M. Πομπήϊος Κλευμενίδας (*C. I. G.* 2575); a third, copied by myself in 1884 and published in the *Museo Italiano*, Vol. III, p. 668, No. 75, dates from the second magistracy of the *protocosmos* T. Flavius Comastas.¹ For the date of the latter, see our No. 4.

3. Another base, similar to the preceding. Height, 1.25 m. ; width, 0.49 m. Letters, with apices, 0.03–0.035 m. high.

This inscription is a duplicate of *C. I. G.* 2574, as the two inscriptions published under the following number are also duplicates. It follows, from the reasons given for the date of No. 1, that the year of the *protocosmos* M. Πομπήϊος Κλευμενίδας should be computed from September, 112, to September, 113, and that the present dedication should be referred to the latter part of his magistracy, that is, between Dec. 10th, 112, and September, 113 A.D.

¹ A. Semenov, in his *Antiquitates Iuris Publici Cretensium*, continues mistakenly to believe, like Gruter, that Κωμάστας, or Κωμαστάς, is not a family name, but a name descriptive of a religious office.



Αὐτοκράτορι Καίσα-
 ρι Θεοῦ Νεροῦα νιῶ(ι),
 Νεροῦα Τραϊανῶ(ι) Σε-
 βαστῶ(ι), Γερμανικῶ(ι),
 5 Δακικῶ(ι), ἀρχιερεὶ μεγίσ-
 τω(ι), δημαρχικῆς ἐξου-
 σίας τὸ ιζ', ὑπάτω(ι) τὸ β,
 πατρὶ [π]ατρίδος, τῶ(ι) τῆς
 οἰκουμένης κτίστη(ι),
 10 Λυττίων ἡ πόλις διὰ πρω-
 τοκόσμου Μάρκου Πομ-
 πηίου Κλευμενίδα.

4 *a* and *b*. Two bases, similar to the preceding. *a*) 1.03 m. high; 0.47 m. wide. Letters, with apices, 0.03–0.035 m. high: the *o* is sometimes smaller. *b*) About as high as preceding, but exact measurement impossible, as the lower part is buried in the ground; width, 0.53 m. Letters as in *a*, but the *o* always smaller.

a

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙ
 ΣΑΡΑΘΕΟΥΝΕΡΟΥΑ
 ΥΙΟΝΝΕΡΟΥΑΝΤΡΙΑΝΟΝ
 ΣΕΒΑΣΤΟΝΓΕΡΜΑΝΙΚΟΝ
 ΔΑΚΙΚΟΝΑΡΧΙΕΡΗΜΕΓΙ
 ΣΤΟΝΔΗΜΑΡΧΙΚΗΣΕΞΟΥ
 ΣΙΑΣΤΟΠΗΥΠΑΤΟΝΤΟΒ
 ΠΑΤΕΡΑΠΑΤΡΙΔΟΣΤΟΝ
 ΤΗΣΟΙΚΟΥΜΕΝΗΣΚΤΙΣ
 ΤΗΝΛΥΤΤΙΩΝΗΠΟΛΙΣ
 ΔΙΑΠΡΩΤΟΚΟΣΜΟΥΤ
 ΦΛΑΟΥΙΟΥΚΩΜΑΣΤΑΤΟΒ

b

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
 ΘΕΟΥΝΕΡΟΥΑΥΓΙΟΝΝΕΡΟΥΑΝ
 ΤΡΑΙΑΝΟΝΣΕΒΑΣΤΟΝΓΕΡΜΑ
 ΝΙΚΟΝΔΑΚΙΚΟΝΑΡΧΙΕΡΗΜΕ
 ΓΙΣΤΟΝΔΗΜΑΡΧΙΚΗΣΕΞΟΥ
 ΣΙΑΣΤΟΙΗΥΠΑΤΟΝΤΟΒΠΑ
 ΤΕΡΑΠΑΤΡΙΔΟΣΤΟΝΤΗΣΟΙ
 ΚΟΥΜΕΝΗΣΚΤΙΣΤΗΝΛΥΤ
 ΤΙΩΝΗΠΟΛΙΣΔΙΑΠΡΩΤΟ
 ΚΟΣΜΟΥΤΦΛΑΟΥΙΟΥ
 ΚΩΜΑΣΤΑΤΟΒ

*Αὐτοκράτορα Καίσαρα θεοῦ Νερούα υἱὸν Νε-
 ροῦαν Τραϊανὸν Σεβαστὸν, Γερμανικὸν, Δακικὸν,
 ἀρχιερῆ μέγιστον, δημαρχικῆς ἐξουσίας τὸ ιη,
 ὑπατον τὸ β, πατέρα πατρίδος, τὸν τῆς οἰκουμέ-
 νης κτίστην, Λυττίων ἡ πόλις διὰ πρωτοκόσμου
 Τ. Φλαοῦιου Κωμάστα τὸ β.*

The XVIIIth *tribunicia potestas* of Trajan belongs to the year 114 (Dec. 10, 113–Dec. 10, 114). These two inscriptions make it now possible to assign a date to the dedication to Plotina in No. 75 of the *Museo Italiano* (III, p. 668) and to that to Matidia, daughter of Marciana, under No. 2578 of the *C. I. G.*, both of which belong to the second cosmship of T. Flavius Comastas.

With the addition of these new dedications, the honorary imperial inscriptions of Lyttos reach a number so large that, in the present condition of excavations at least, there is nothing comparable to it in any other Cretan city. They all belong, however, to the brief period between Domitian and Lucius Verus, and the great majority refer to the family of Trajan or that of Hadrian. This would lead one to infer that Lyttos received especial favors from these two emperors. A review of this material, classified under the names to which the dedications refer, appears to me at present to be timely, especially as it will serve to reconstruct a slight fragment of the *fasti* of Lyttos during the first part of the second century A.D.

The earliest of all is an extremely fragmentary *titulus* in honor of *Domitia*, wife of Domitian (*Bull. Corr. Hell.* IX, p. 22). Then come ten inscriptions in honor of *Trajan*, dated as follows :

- Trib. pot.* IX, one (*Bull. Corr. Hell.* IX, pp. 22–23).
Trib. pot. XI, two (*C.I.G.* 2572 ; *Bull. Cor. Hell.* XIII, p. 64).
Trib. pot. XII, one (*Monumenti dei Lincei*, II, p. 289).
Trib. pot. XVI, two (*C.I.G.* 2573 and our No. 1).
Trib. pot. XVII, two (*C.I.G.* 2574 and our No. 3).
Trib. pot. XVIII, two (our Nos. 4 a and b).

Three inscriptions in honor of *Plotina*, wife of Trajan (*C.I.G.* 2575 ; *Museo Ital.* III, p. 668, No. 75, and our No. 2). One in memory of Marciana, sister of Trajan (*C.I.G.* 2576). Three in honor of Mattidia, daughter of Marciana (*C.I.G.* 2577 ; 2578 ; Spratt, Pl. I, No. 7).

Three in honor of *Hadrian*, dated as follows :

- Trib. pot.* VI (*C.I.G.* 2579).
Trib. pot. VIII (*Bull. Corr. Hell.* IX, p. 23).
Trib. pot. IX (Spratt, Pl. I, No. 9).

One in honor of *Paulina*, sister of Hadrian (*Museo Ital.* III, p. 669, No. 76).

A fragment very badly injured and dubiously restored belonging perhaps to *Marcus Aurelius*¹ (*Museo Ital.* III, p. 671, No. 79).

An inscription in honor of *L. Aurelius Verus Caesar* (Spratt, Pl. I, No. 5, and *Bull. Corr. Hell.* IX, p. 24).

Fragment of a dedication to the sister of an unnamed emperor (*Bull. Corr. Hell.* XIII, pp. 64–65).

Finally, two small fragments in which the name of the emperor is wanting (*Museo Ital.* III, p. 671, No. 80, and our No. 5).²

Two small fragments, which have been used as building material, were published in the *Museo Italiano*, III, pp. 669–670, Nos. 78 and 77 (the latter also in Spratt, Pl. I, No. 3). In the first of these we read the *Trib. pot.* II of an emperor whose name is lost, while the second contains the titles of Hadrian.

¹ It is also possible that this inscription should be referred to Caracalla.

² To the same class belongs also, perhaps, the fragment *C.I.G.* No. 2580.

The *protocosmi* or eponymous magistrates of Lyttos, of the time of Trajan and Hadrian, whose dates can be fixed by means of this group of inscriptions, are as follows :

Under *Trajan*.

<i>Trib. pot.</i> XI (Dec. 106–Dec. 107)	Λουκιανὸς Μενάνδρου ¹ (Sept. 106–Sept. 107)
<i>Trib. pot.</i> XI (Dec. 106–Dec. 107)	Βαναξίβουλος Κωμάστα τὸ β̄ ² (Sept. 107–Sept. 108)
<i>Trib. pot.</i> XII (Dec. 107–Dec. 108)	
.....	
.....
.....
<i>Trib. pot.</i> XVI (Dec. 111–Dec. 112)	T. Κλαύδιος Βονόβιος ³ (Sept. 111–Sept. 112)
<i>Trib. pot.</i> XVI (Dec. 111–Dec. 112)	M. Πομπηῖος Κλευμενίδας ⁴ (Sept. 112–Sept. 113)
<i>Trib. pot.</i> XVII (Dec. 112–Dec. 113)	
<i>Trib. pot.</i> XVIII (Dec. 113–Dec. 114)	
	T. Φλαοῦος Κωμάστας τὸ β̄ ⁵ (Sept. 113–Sept. 114 or Sept. 114–Sept. 115)

Under *Hadrian*.

<i>Trib. pot.</i> VI (Dec. 121–Dec. 122)	T. Κύρμιος Διοτέλης ⁶ (Sept. 121–Sept. 122 or Sept. 122–Sept. 123)
.....
<i>Trib. pot.</i> VIII (Dec. 123–Dec. 124)	Εὔνουος Κόϊντος ⁷ (Sept. 123–Sept. 124 or Sept. 124–Sept. 125)
<i>Trib. pot.</i> IX (Dec. 124–Dec. 125)	Ἀπολλωνίδης Κλευμενίδου ⁸ (Sept. 124–Sept. 125 or Sept. 125–Sept. 126)

The following *protocosmi*, whose names occur in mutilated inscriptions of the same period, cannot be dated :

Κύρμιος Κωμάστα (*C. I. G.* 2580).

Λασθένης Κωμάστα, on a stone now used as building material, *Χουρμούζης Βυζάντιος, Κρητικά*, pp. 59–60.

¹ *Bull. Corr. Hell.* XIII, p. 64.

² *C. I. G.* 2572 ; *Monum. dei Lincei*, II, p. 289. Dr. Ricci, however, supplies the number of the magistracy with a γ̄, which would invert the dates of Λουκιανός and Βαναξίβουλος τὸ β̄.

³ See above, No. 1.

⁶ *C. I. G.* 2579.

⁴ *C. I. G.* 2573, 2574, and above, No. 3.

⁷ *Bull. Corr. Hell.* IX, p. 23.

⁵ See above, under No. 4 *a* and *b*.

⁸ Spratt, Pl. I, No. 9.

- Τ. Φλαούιος Ἀριστοφῶν τὸ β̄ (Bull. Corr. Hell. XIII, pp. 64–65).
 Ἄ]γαθο[κλήης Ἀγαθό]ποδος (inscription of the time of Marcus Aurelius or Caracalla (?), in *Museo Ital.* III, p. 671, No. 79).
 Τ. Φλ. Ἀκέστιμος Λεοντίου (honorary inscription in *C. I. G.* 2583).

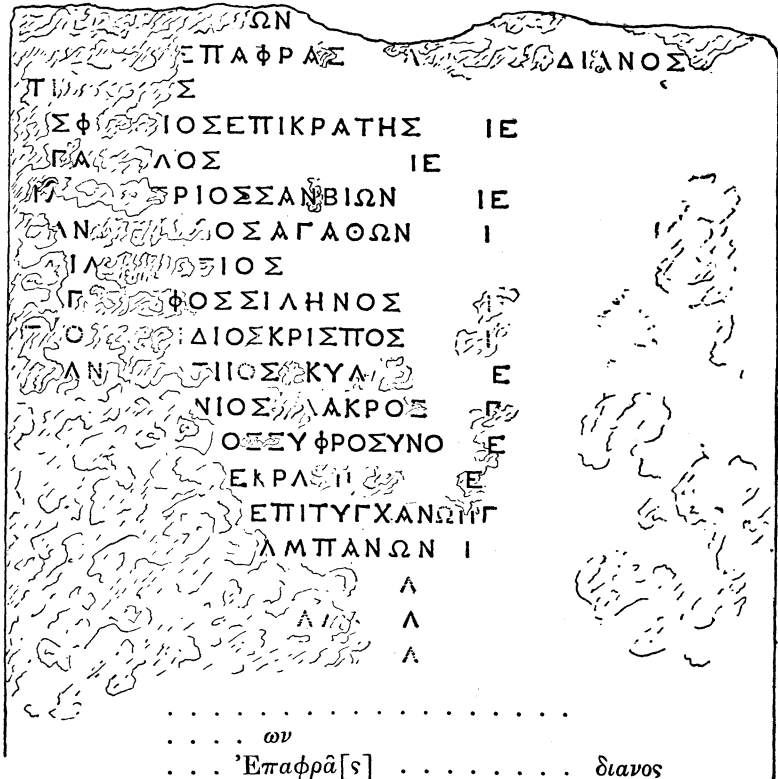
Between 138 A.D., the date of the adoption of Lucius Verus, and 161, the year of the death of Antoninus Pius, must be placed the eponymous magistracy of Παντανδρίδας, son of Παντανδρίδας, whose name appears in the inscription in honor of [L.] *Aurelius Verus Caesar*, published by Spratt (Pl. I, No. 5) and by Haus-soullier (*Bull. Corr. Hell.* IX, p. 24).

5. In the churchyard of the church τῶν Ἀγίων Ἀναργύρων, at Xydhà, I copied the following fragment, which belongs to an inscription of the same class as the preceding, but in which the names of both the emperor and the *protocosmos* have been completely lost. The marble, besides being broken along the edges, has its surface almost entirely worn away. Height of the fragment, 0.45 m.; width, 0.32 m.; thickness, 0.07 m. Letters, with apices, 0.035–0.04 m. high.



.....
 [. . . . τῶ(ι) τῆς]
 οἱ]κ[οιμένης
 κτί]στη(ι) Δυ[ττί-
 ων] ἢ [π]όλ[ις
 δ]ι[ὰ πρωτοκόσ-
 μου] Κλ
 . . . οὐς.

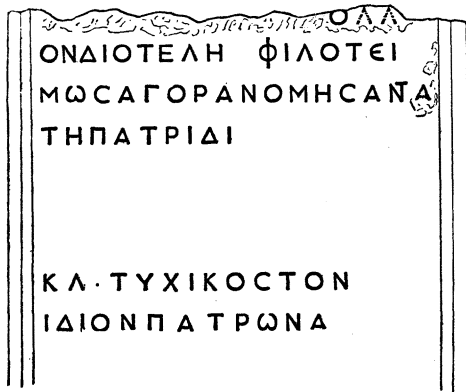
6. Block of soft limestone, found in a garden near the village on the road leading from Castelli to Haghios Joannes. It must have come from the heights of Lyttos, and was probably used in Byzantine or more recent times in the construction of a tomb. The right side, from the second line down, is not inscribed, but the surface is so ruined that only a little remains legible in the inscribed portion. It is 0.56 m. wide, 0.60 m. high, and 0.195 m. thick. The letters are elegant, with small apices, 0.01–0.013 m. high.



.....
ων
 'Επαφρά[s] διανος
 Τι ς
 5 .. σφ . . . ιος 'Επικράτης $\bar{\iota}\bar{\epsilon}$
 .. γα . . . λος $\bar{\iota}\bar{\epsilon}$
 .. . ριος Σανβίων $\bar{\iota}\bar{\epsilon}$
 .. α]ν . . . ος 'Αγάθων $\bar{\iota}$
 ιος
 φος Σιληνός $\bar{\iota}$
 10 διος Κρίσπος $\bar{\iota}$
 ιος Κυ . . $\bar{\epsilon}$
 ιος . . . ακρο[s] [$\bar{\epsilon}$]
 ο[s Ε]ύφρόσυνο[s] $\bar{\epsilon}$
 $\bar{\epsilon}$
 15 'Επιτυγχάνω[ν] $\bar{\gamma}$ (?)
 μπανων $\bar{\iota}$
 $\bar{\lambda}$
 $\bar{\lambda}$
 $\bar{\lambda}$

What little can be read is sufficient to show that the inscription contains a catalogue of proper names, each one followed by a number, usually 1Ε = 15 or Ε = 5. But it is impossible to decide on the nature of this catalogue: whether it registers the contributions of citizens, the number of victories gained in athletic games, or some other such list. But as some of the names, such as Ἐπαφρᾶς, Σιληνός, etc., point to slaves, the hypothesis that we have here a list of victors in gladiatorial games seems the most plausible.

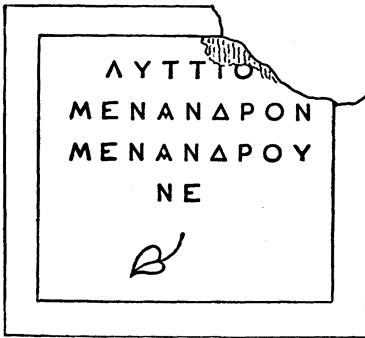
7. Square block of limestone, broken in the upper part, built into the outer wall of the church of Haghios Georgios on the acropolis of Lyttos. It is 0.60 m. high, 0.48 m. wide, 0.40 m. thick. The letters, of oblong shape, are 0.031–0.032 m. high. A cross carved in relief, and some foliated ornament, on the under part of the stone, date from a later use during the Byzantine period.



.....
 ὀλα-
 ον Διοτέλη φιλοτεί-
 μως ἀγορανομήσαντα
 τῆ(ι) πατρίδι
 ὅ Κλ(αῦδιος) Τυχικός τὸν
 ἴδιον πάτρωνα.

The *agoranomos*, in whose honor the inscription was erected, is probably a member of the family of the *protocosmos* (Τ.) Κούρμιος Διοτέλης, mentioned in *C. I. G.* 2579.

8. Stelè, slightly broken at the right upper corner, near the mouth of the well of Constantinos Stathakis at Xydhà. It is 0.49 m. high, 0.53 m. wide, 0.16 m. thick. Letters, well cut with small apices, 0.035 m. high. Copied by Mr. Alden.



Λύττι[οι
Μένανδρον
Μενάνδρου
νε(ώτερον)?

The *protocosmos* [Λο]υκιανὸς Μενάνδρου, who held office at Lyttos during the XIth *tribunicia potestas* of Trajan (*Bull. Corr. Hell.* XIII, p. 64), was probably a descendant of this family.

9. Fragment, apparently of Ionic column, now badly shattered, over the door of the house of Georgios Tambakakis, at Xydhà. Height, 0.40 m.; width, 0.41 m. Letters apicated, 0.025 m. high. Copied by Mr. Alden.

Κ Ο Ν Ν Η Τ Ο Σ
Φ Α Ι Σ Τ Ι Ο Ν Ν Α

Κόννητος
Φαισιόννα.

We shall again find the name Φαισιόννας in the Gortynian inscription, No. 16.

10. Side of unused *ἑστία*, in the house of Georgios Tambakakis, at Xydhà. Fragment of stelè. Height, 0.36 m.; width, 0.21 m. Letters apicated, 0.035 m. high. Copied by Mr. Alden.



11. Fragment of marble stelè with *αἶτομα*; in the house of the *παράς*, at Xydhà. Height, 0.33 m.; width, 0.305 m.;

thickness, 0.089 m. Letters, of Macedonian times, 0.03–0.035 m.; the *o* is smaller.



Θεοκρίτα
Σο

12. Stelè of local stone in the *ιερόν* of the church τῶν Ἀγίων Ἀναργύρων, at Xydhà. Height, 0.40 m.; width, 0.37 m. Letters, 0.04 m.; indistinct in the first line.

Α Γ Β Γ Υ Π Ν Σ
Σ Ω Τ Α Δ Α

Αίβυρν[ο]ς?
Σωτάδα.

13. Block of local stone framed by a cornice; in the field of Michalis Kateris or Koundis, on the heights of Lyttos. Length, 0.65 m.; height, 0.40 m.; thickness, 0.25 m. Letters, of thin lines, with small, linear apices, 0.045–0.048 m. high. Copied by Mr. Alden and myself.

Ν Ι Κ Ω
Α Ν Δ Ρ Α Γ Ο Ρ Α

Νικῶ
Ἀνδραγόρα.



14. Large slab of local stone with raised border; in the field of Demetrios Lydakís, at Lyttos. Height, 1 m.; width, 0.88 m.; thickness, 0.31 m. Letters, 0.06 m., finely cut and apicated.

Τ Ε Υ Φ Ι Λ Ο Σ
Τ Ε Υ Φ Ι Λ Ω
Κ Α Λ Λ Ι Δ Ρ Ο Μ Ο Σ
Τ Ε Υ Φ Ι Λ Ω

Τεύφίλος
Τευφίλω
Καλλίδρομος
Τευφίλω.

15. Sepulchral slab of local stone forming the *ἀγία πρόθεσις* of the church of Haghios Georgios ὁ Ἀγκαραθιώτης near Castelli. Height, 0.57 m.; width, 0.53 m. Letters, slightly apicated, 0.035 m. high. Under the last line is a crown (στέφανος). Copied by Mr. Alden.

Ε Π Ι Κ Τ Η Σ Ι Σ Α Ν	Ἐπίκτησις Ἀν-
Δ Ρ Ε Α Τ Ω Α Μ Ε Μ	δρέα(ι) τῶ(ι) ἀμέμ-
Π Τ Ω Α Ν Δ Ρ Ι Μ Ν Η	πτω(ι) ἀνδρὶ μνή-
Μ Η Σ Χ Α Ρ Ι Ν	μης χάριν.

16. Stone with raised borders, in the inner wall of the churchyard τῶν Ἀγίων Ἀναργύρων, at Xydhà. Height, about 0.60 m.; width, 0.65 m. Letters apicated, much worn; height, 0.04 m. Copied by Mr. Alden and myself.

Σ Α Β Ι Ν Ο Σ Γ Α Ι Ω Ι Ω Ρ Τ Η Τ Ω Α Ν Δ Ρ Ι Μ Ν Η Μ Η Σ Χ Α Ρ Ι Ν	Σαβίνος Γαίω(ι). Ἰώρτη τῶ(ι) ἀνδρὶ μνήμης χάριν.
---	--

“Sabinus to the memory of Gaius. Iortè to the memory of her husband (Gaius).”

Sabinus was probably the father or the brother of Gaius. The name Ἰώρτη occurs also in a Christian inscription of Syracuse published by Orsi (*Not. d. Scavi*, 1895, p. 519, No. 261).

17. Stelè of soft stone, in a pile of stones recently brought down from Lyttos, in the field of Michalis Kateris above the village of Xydhà. Height, 0.80 m.; width, 0.45 m.; thickness, 0.15 m. Letters apicated; height, 0.03 m. Under the inscription are a mirror and a calathos. Copied by Mr. Alden and myself.

ΠΑΡΗΣΙΑΕΛ	Παρησία (sic) Ἑλ-
ΠΕΙΚΑΙΕΥΦΡΟ	πει καὶ Εὐφρο-
ΣΥΝΑΤΟΙΣ	σίνα(ι) τοῖς
ΤΕΚΟΙΣΜΗ	τέκοις (sic) μνή-
ΜΗΣΧΑΡΙΝ	5 μης χάριν.



L. 4. *τέκοις* is rather an error of the stone-cutter for *τέκνοις* than a vernacular form of dative plural for *τέκεσι*.

18. Stone fragment; in the house of Georgios Tambakakis, at Xydhà. Height, 0.30 m.; width, 0.27 m. Letters apicated; height, 0.03 m. Copied by Mr. Alden.



The last sign seems a ligature of ΗC: Ἄγαθοκλήs.

19. Fragment of stelè of local stone; in the ἀλώμῃ of Manoli Apostolàki, at Xydhà. Height, 0.50 m.; width, 0.42 m.; thickness, 0.15 m. Letters apicated; height, 0.05–0.055 m.

	ΡΩΝΙΑ	Περ]ρωνία
	ΕΙΜΑ	Μαξ]ίμα (or Πρε]ίμα).

20. Stelè of local stone recently brought down from Lyttos; in the field of Michalis Kateris, at Xydhà. Height, 0.90 m.; width, 0.51 m.; thickness, 0.13 m. Letters apicated; 0.04 m. high. Copied by Mr. Alden.

ΕΥΟΔΩΕΥ	Εὐόδω(ι) Εὐ-
ΝΟΙΑΤΩΑ	νοια τῶ(ι) ἀ-
ΜΕΜΠΤΩΑΝ	μέμπτω(ι) ἀν-
ΔΡΙΚΑΙΤΑΤΕ	δρι καὶ τὰ τέ-
ΚΝΑ ΜΝΗΜΗΣ	κνα μνήμης
ΧΑΡΙΝ	χάριν.

21. Large slab of local stone forming the *ἀγία τράπεζα* of the church of Haghios Georgios, at Castelli. Height, 0.98 m.; width, 0.83 m.; thickness, 0.125 m. Letters: first inscription (ll. 1-3), 0.04 m., with small apices; second inscription (ll. 4-5), 0.025-0.028 m., with larger apices.

ΕΙΡΗΝΑΚΑΙΕΥΑΓΓΕΛΟΣ
ΚΑΛΟΠΟΥΤΗΜΗΤΡΙΜΝΗ
ΜΗΣΧΑΡΙΝ

ΕΥΨΥΧΙΑΓΛΑΥΚΩΝΙΤΩ
ΑΝΔΡΙΜΝΗΜΗΣΧΑΡΙΝ

*Εἰρήνα καὶ Εὐάγγελος
Καλοποῦ τῆ(ι) μητρὶ μνή-
μης χάριν.
Εὐψυχία Γλαύκωνι τῶ(ι)
ἀνδρὶ μνήμης χάριν.*

I do not believe that the name in the second line is a patronymic genitive from a form *Κάλοπος*: it certainly is the name of the deceased mother, and hence can be only a peculiar form of the dative of *Καλοπώ* (or *Καλ[λ]οπώ*), with the vocalization of the genitive. This ending in *ου* in feminine nouns is met with in certain pet-name forms in modern Greek.

22. Cippus of local stone in the field of Georgios Apostolakis, at Lyttos. Height, 0.80 m.; width, 0.40 m.; thickness, 0.325 m. Letters, 0.03-0.035 m. high. Copied by Mr. Alden and myself.

ΧΑΡΙΩΝΙΖΩΣΙ
ΜΟΣΟΑΔΕΛΦΟΣ
ΡΟΥΦΟΣΡΟΥΦΟΥ
ΤΩΠΑΤΡΙΜΝΗΜΗΣ
ΧΑΡΙΝ

*Χαρίωνι Ζώσι-
μος ὁ ἀδελφός.
Ῥούφος Ῥούφου
τῶ(ι) πατρὶ μνήμης
χάριν.*

It is not clear whether we should recognize here two distinct inscriptions in memory of two deceased persons, Charion and Rufus, or a single inscription. In the latter case, Rufus, son

of Rufus, should be regarded as adopted by Charion, brother of Zosimus.

23. Stelè of gray stone with *aëtoma* decorated in the centre with a small raised disk: at Haghios Joannis *εἰς τὰ Καμάρια*, near Castelli; walled into façade to right of door at ground level. Surface entirely worn away; inscription legible, with great difficulty, in first four lines, otherwise entirely destroyed. The height cannot be ascertained, because the bottom is buried underground; width, 0.59 m. Letters, slightly apicated, 0.03–0.035 m. high.

ΕΛΠΙΣ ΔΕΙΤΙΛΩ	Ἐλπίς Δει[τ]ίλω(ι)
ΤΩΠΑΤΡΙΚΑΙΩ	τῶ(ι) πατρὶ κ[α]ὶ Σώ-
ΤΕΙΡΑΤΗΑΔΕΛ	τειρα τῆ(ι) ἀδελ-
ΦΗΚΛΑ	φῆ(ι).
Τ
Μ

The name Δείτιλος occurs in another Cretan inscription, copied by Dr. Mariani, at Lato. See *Monumenti dei Lincei*, VI, p. 129.

24. Small stelè with *aëtoma*, in the wall of the gateway to the church τῶν Ἀγίων Ἀναργύρων at Xydlià. It is 0.45 m. high, 0.38 m. wide. Letters apicated, 0.02–0.025 m. high. Copied by Mr. Alden.

ΔΙΟΝΥΣΙΑΕΙ	Διονυσία Εἰ-
ΡΗΝΑΙΩΤΩ	ρηναίω(ι) τῶ(ι)
ΠΑΤΡΙΜΝΗ	πατρὶ μνή-
ΜΗCΧΑΡΙΝ	μῆς χάριν.

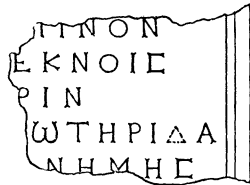
25. Cippus of local stone in the field of Georgios Koundakis, near Haghios Joannis *εἰς τὰ Καμάρια*. It is 0.87 m. high, 0.45–0.51 m. wide, 0.37 m. thick. Letters with small apices, 0.028–0.03 m. high. Copied by Mr. Alden.

ΣΩΤΗΡΙΣΕΙΣΙΑΔΙ	Σωτήρις Εἰσιάδι
ΤΗΙΔΙΑΓΥΝΑΙΚΙ	τῆ(ι) ἰδία(ι) γυναικί.
ΣΩΤΗΡΙCΤΡΥΦΕ	Σωτήρις Τρυφέ-
ΡΑ	ρα(ι) [τ]ῆ(ι) [θυ]γατρὶ
ΜΝΗ	μνή[μης] χάριν.
ΧΑΡΙΝ	

The first A of the fourth line has a straight cross-bar.

Σωτήρης is a secondary formation, a diminutive of affection, of Σωτήριος, like Τύχασσις for Τυχάσιος in another Lyttian inscription (*Museo Ital.* III, *Iscrizioni Cretesi*, No. 87*), etc.

26. Fragment of stone embedded in a wall on the roof of the house of Manolis Myrodorakis, at Xydhà. It is 0.25 m. high, 0.45 m. wide, 0.21 m. thick. Letters apicated, 0.03 m. high. Copied by Mr. Alden and myself.



.....
 . . . τοῖς τ]έκνοις
 μνήμης χάρ]ιν.
 . . . Σ]ωτηρίδα
 . . . μ]νήμης
 [χάριν.]

27. Fragment of common stone on the steps of the καφφενείου of Constantinos Calondakis, at Xydhà. It is 0.19 m. high, 0.32 m. wide. Letters apicated, 0.03 m. high. Copied by Mr. Alden and myself.



Εὐ]πραξία Σω-
 ζ]ομενῶ(ι) τῶ(ι)
 υἱ]ῶ(ι) μνήμ[ης
 [χάριν.]

28. Stelè embedded in a wall, in house of Constantinos Haggi-Kandarakis, at Xydhà. It is 0.59 m. high, 0.31 m. wide. Letters, 0.035 m. high. Copied by Mr. Alden.

ΓΑΙΟCΖΗ
 ΝΩΝΙ·ΚΑΙ
 ΒΑΧΧΕΙ
 ΤΟΙCΤΕ
 ΚΝΟΙCΜΝΗ
 ΜΗCΧΑ
 ΡΙΝ

Γάιος Ζή-
 νωνι καὶ
 Βαχχεῖ
 τοῖς τέ-
 κνοις μνή-
 μης χά-
 ριν.

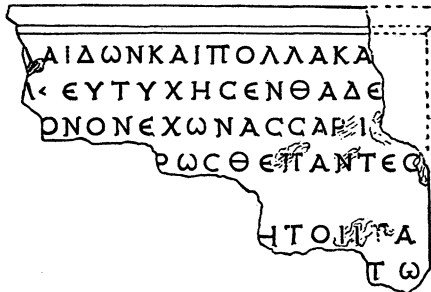
l. 3, Βαχχεῖ, or perhaps Βα(κ)χεῖ. Cf. Βακχυλίδου, *Inscr. Sic. et Ital.* 1144.

29. Rudely finished column of local stone, near the chapel of the Haghià Triada, on the slopes under Lyttos. Length,

1.45 m.; diameter, 0.32–0.37. Letters rudely cut, about in the middle of the stone, much worn, apicated, 0.055 m. high. Copied by Mr. Alden.

Α Ο Υ Π	Λούπ-
Ε Ρ Κ Ο Σ	ερκος
Κ Α Π Ι	Καπί-
Τ Ω Ν	των.

30. Triangular fragment of marble slab, forming part of window-sill in the house of Nicolaos Papadakis, at Castelli. It is 0.37 m. wide, 0.31 m. high. Letters apicated, 0.02 m. high. Copied by Mr. Alden.



..... πολλὰ ἰδὼν καὶ πολλὰ
 εὐτυχῆς (or Εὐτυχῆς) ἐνθάδε
 πό]νου(?) ἔχων

The fragmentary condition of this epitaph, and the uncertainty of the reading in certain portions, make any attempt at supplementing it futile.

31. Small marble stelè above the door in the house of Dimitrios Kornalakis, at Xydhà. It is 0.30 m. high, 0.27 m. wide. Letters 0.01–0.015 m. high. Copied by Mr. Alden.

ΕΝΘΑΔΕΜΟΙΡΟΛΗ
 ΚΑΤΕΚΛΕΙΣΕΝΕΜΟΝ
 ΠΡΟΣΕΤΟΝΑΠΑ
 ΜΕΝΑΤΟΥΘΑΝΕΕΙΝ

It is a fragment of a sepulchral epigram :

Ἐνθάδε μοίρ' ὅλοη κατέκλεισεν ἔμδν [παρακοίτην?

The pentameter is half lost, and what remains of it is not very clear.

32. Sepulchral stelè in the church of Haghios Antonios, at Castelli. It is 0.43 m. high, 0.42 m. wide, and 0.10 m. thick. Letters, apicated, 0.04 m. high. Copy by Joannis Zographaki; communicated to me by Dr. Hazzidaki.

Μ Ο Υ Α Ω Φ Ε Λ Ι Ω	Μοῦσα Ὀφελίω-
Ν Ι Τ Ω Υ Ω Μ Ν Ε Α C	νι τῶ(ι) ὑῶ(ι) μυε(ι)ας
Χ Α Ρ Ι Ν	χάριν.

The Υ above the first line in the facsimile is a correction of the ancient stone-cutter.

L. 2. ὑῶ, for νίῶ, occurs also in other inscriptions of this period.

33. Slab of common stone in the house of Georgios Malejannakis, at Castelli. It is 0.47 m. high, 0.38 m. wide, and 0.17 m. thick. Letters apicated. Copy communicated by Professor Xanthoudidis.

Κ Ρ Α Μ Λ Ι C	Κραμ(α)ῖς(?)
Α Γ Α Θ Ο Κ Λ Ε Α	Ἄγαθοκλέα(ι)
Μ Ν Η Μ Η C	μνήμης
Χ Α Ρ Ι Ν	χάριν.

The name Κραμ(α)ῖς appears to me very strange and doubtful; perhaps it should be corrected to read Κρα(να)ῖς.

The following inscriptions come from the neighborhood of Castelli of Pediada, within the ancient territory of Lyttos.

34. Broken stelè of local stone, in the house of Τσελεπήης Χαμουζαδάκης. It is 0.50 m. high, 0.43 m. wide. Letters, indistinct, apicated, 0.02 m. high. Copied by Mr. Alden.

ΝΕΙΚΑΝΩΡ
 ΚΑΙΣΥΜΦΕ
 ΩΝΕΩΤΗΡ
 ΩΤΩΑΔ
 ΦΩΜΝΗΜΗΣ
 ΧΑΡΙΝ

Νεικάνωρ
 καὶ Συμφέ-
 ρ]ων Σωτήρ-
 ω(ι) τῶ(ι) ἀδ[ελ-
 φῶ(ι) μνήμης
 χ[ά]ρις.

L. 3, 4. Perhaps we should read Σωτηρ[ί]ω(ι), but Σώτηρος also occurs.

35*.¹ Stelè in the outer wall of the church τοῦ Εὐαγγελισμοῦ. It is 0.57 m. high, 0.45 m. wide. Letters, apicated, 0.035 m. high. Copied by Mr. Alden.



Εὐφράτης
 Εὐφράτη(ι)
 τῶ(ι) υἱῶ(ι)
 μνήμης
 χάρις.

This inscription was imperfectly published by Χουρμούζης Βυζάντιος, in *Κρητικά*, p. 65.

Of the three signs cut under the inscription, that on the left appears to be a purse; the others cannot be determined.

¹ By the asterisk I indicate the few inscriptions which have been already edited, but which I here publish in a revised and corrected form. Cf. Nos. 41, 51, etc.

36. Stone used as *ἀγία πρόθεσις* in the church of Haghios Theodoros, in the village of Nipidito. It is 0.48 m. long, 0.34 m. wide. Letters, apicated, rudely cut, 0.025–0.03 m. high. In the lower part of the stone, four figures are cut; namely, a mirror, a comb, a fan, and a basket or calathos. Copied by Mr. Alden.

ΛΙΒΑΝΟΣ ΝΕΙ	Δίβανος Νεί-
ΚΗΤΗΙΔΙΑΓ	κη(ι) τῆ(ι) ἰδία(ι) γ-
ΥΝΑΙΚΙΜΝ	υνακὶ μν-
ΗΜΗΞΧΑΡΙ	ἡμης χάρι(ν).



The *sigma* is, in both places, reversed, as in the inscription of Canea published by Dr. Mariani in the *Monumenti dei Lincei*, VI, pp. 205, 206.

The *ν* of *χάριν* is omitted on the stone.

37. Cippus of roughly hewn, common stone, mutilated above, in the field of Hussein Karadaïdakis, in the locality called *Δρᾶος*, near the village of Embaros. It is 0.90 m. high, 0.28 m. wide, and 0.24 m. thick. Letters 0.04–0.055 m. high.



Ὅρ]οι
δημο-
σίων.

Doubtless a terminal stone marking the boundaries of public lands.

The word *χωρίων*, or something similar, should be understood.

38. Slab of local stone in the ruins of the country church of Haghios Georgios, about a mile to the S.W. of the village of

Embaros. It is 0.71 m. high, 0.57 m. wide, and 0.10 m. thick. Letters 0.02–0.03 m. high. Under the inscriptions are rudely incised: a reaping-hook, a pickaxe, an indistinguishable object (perhaps a calathos), and four animals, apparently a dog, a she-goat, and two oxen.

Λ Α Ι C
Δ Α Μ Α Τ Ρ Ι
Ω Τ Ω Α Ν Δ Ρ 
Μ Η Μ Η C
Χ Α Ρ Ι Ν

Δαῖς
Δαματρί-
ω(ι) τῶ(ι) ἀνδρ[ι]
μνήμης
χάριν.

Ε Ρ Ω C
Κ Α Ι Δ Α Μ Α
Τ Ρ Ε Ι Α Τ Ω Ι
Δ Ι Ω Υ Ω
Α C Κ Α Τ Τ Ι Ω
Ν Ι Μ Η Μ Η C
Χ Α Ρ Ι Ν

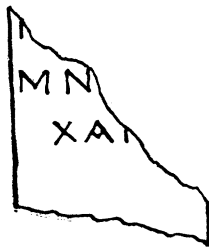
Ἔρως
καὶ Δαμα-
τρεία τῶ(ι) ἱ-
δίω(ι) ἑῶ(ι)
Ἄσκλ(α)πίω-
νι μνήμης
χάριν.

First inscription: The I at the end of l. 3 is not clearly visible; it was, perhaps, in ligature with the P.

Second inscription: The omission of the A in ACKATTIΩ of l. 5 is due to an error of the stone-cutter.

The symbols cut in the lower part of the slab show that the deceased here named belonged to a family of peasants.

39. Small fragment of a sepulchral stone, near the mill called "τοῦ Κουδουνάτου," near the village of Embaros. It is 0.25 m. high, 0.50 m. wide.



.....
.....
μν[ήμης
χά[ριν].

40. Slab of local stone in the church of the village of Xeniáko, near Embaros. It is 0.44 m. high, 0.34 m. wide. Letters, 0.02–0.03 m. high.

ΠΡΑΔΑΛΑΣ	Π(αρ)δάλας
ΔΙΟΚΛΕΙΑΤΗ	Διοκλεία(ι), τῆ(ι)
ΓΛΥΚΥΤΑΤΗ	γλυκυτάτη(ι)
ΚΑΙΑΜΕΠΤΩ	καὶ ἀμέ(μ)πτω(ι),
ΜΝΗΜΗΣΚΑΙ	5 μνήμης καὶ
ΕΝΟΙΑΣ	ε(ὕ)νοίας
ΧΑΡΙΝ	χάριν.

The text is very incorrect.

L. 1 ΠΡΑ . . . for ΠΑΡ . . .
 L. 4 ΕΠΤ . . . for ΕΜΠΤ . . .
 L. 6 ΕΝ . . . for ΕΥΝ

The name Παρδάλας occurs also in the inscription of Lyttos, *Museo Ital.* III, p. 674, No. 90*, and *Bull. Corr. Hell.* XIII, p. 67. Compare the feminine form Πάρδαλις in the same inscription and, later in this article, No. 72, l. 2 (Sybrita).

41*. Stelè in the wall of the church of the Panaghia, in the village of Smari (North-Pediada). It is 0.60 m. high, 0.47 m. wide. Letters, apicated, 0.035 m. high. Copied by Mr. Alden.

The inscription has already been copied and published by Spratt (*Pl. I, No. 2*), but less correctly in the third line.



Κέρδων καὶ Ειρή-
 να Ἄγαθημερί-
 δι τῆ(ι) ἰδία(ι) θυγα-
 τρὶ μνήμης χά-
 ριν.

In the lower part of the stone three figures, — a comb, a mirror, and a calathos.

CHERSONESOS.

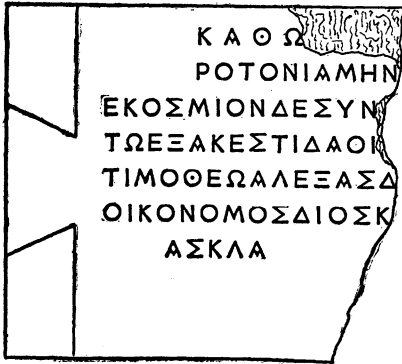
42. Slab of light stone in the yard of Georgios Thobartakis, at Chersonesos. It is 0.67 m. high, 0.35 m. wide. Letters apicated. Copied by Mr. Alden.

Π Λ Ο Υ Τ	Α Ρ Χ Α	Πλουτάρχα
Σ Ω Σ Α Μ Ε Ν Ω		Σωσαμενῶ(ι)
Α Ν Δ Ρ Ι Α Ν Ε Κ Λ Η		ἀνδρὶ ἀνέκ(κ)λη-
Τ Ο Σ		τος.

The Y in the first line is smaller than the other letters, having been inserted by the stonecutter in order to correct an omission.

The two letters AP are also a correction from PA. The name was originally written ΠΛΟΤΡΑΧΑ.

43. I have received from my friend, Mr. Arthur J. Evans, director of the Ashmolean Museum at Oxford, the following copy of a fragment of inscription which I am glad to add to my own, all the more that it is the only non-sepulchral inscription that has hitherto come to light among the ruins of this city.



It is on common limestone, and the entire right part is wanting. The letters appear to be of the close of the Hellenistic or the beginning of the Roman period.

I shall not attempt to supplement the few remnants of the first two lines. The four following lines give the name of a college of *cosmoi*, 'Ἐκόσμιον δὲ . . ., etc.; but even of these names a part only, with their patronymics, is preserved. I cannot even decide whether the last line should be completed with the name of another *cosmos*, or whether we should recognize here a case of the name of the god Asclepius, 'Ἀσκλη[πιῶν?].

The text has the appearance of an official inscription relating to the dedication of a monument, or some other public or sacred edifice, similar to the already quite numerous examples from Lato, Hierapytna, etc.

At a time that cannot be yet exactly determined, Chersonesos was incorporated in the commune of Lyttos, and had no importance except as a port of this city. The *cosmoi* here named may therefore be also the *cosmoi* of Lyttos.¹

44. Broken stelè, on a rocky heath between Calochoriò and Chersonesos. It is 0.55 m. high, 0.45 m. wide. Letters, apicated, 0.03 m. high. Copied by Mr. Alden. Revised by Dr. Taramelli.

ΙΑΖΗΜΟΣ	Ἰάζημος
ΕΥΝΟΥ	Εὐνού
ΤΩΤΕΚΝΩ	τῶ(ι) τέκνω(ι)
ΜΝΗΜΗΧΑΡΙΝ	μνήμης χάριν.

45. Fragment of limestone in the house of Manoli Kakontaki, in the village of Mochó. It is 0.30 m. high, 0.55 m. long, and 0.16 m. thick. Letters apicated. Copied by Professor Xanthoudidis.

ΠΑΙΑΝΩΣΕΒΑ
ΑΚΙΚΩΤΩΚΤΙΣ
ΚΟΥΜΕΝΗΣ

The inscription is in honor of Trajan. It would appear, from the last two lines, that only a little is wanting on the right, as only seven letters need be added. It seems to me strange, however, that an inscription which already contains the epithet *Dacicus*, taken by Trajan in 102, should omit that of *Germanicus* (for which there would be no room), which was taken by the Emperor as early as 97 A.D. It seems, therefore, as if the inscription should be completed also on the left, and should read about as follows:

[Αὐτοκράτορι Καίσαρι Θεοῦ Νερούα]
 υἱῶ(ι) Νερούα(ι)] Τραιανῶ(ι) Σεβα[στῶ(ι), Γερ-
 μανικῶ(ι), Δ]ακικ[ῶ(ι)] τῶ(ι) κτίσ[τη(ι) τῆς οὐ-
 κουμένης.

¹ See *Museo Ital.* III, *passim*; *Monum. dei Lincei*, VI, p. 277-78 (Mariani), etc.

This is another to be added to the many *tituli* furnished by the state of Lyttos in honor of Trajan.

46. Stelè of dark local stone, in the field of Nicolaos Tzangarakis, at Mochó. It is 0.66 m. high, 0.45 m. wide, and 0.30 m. thick.

Χ Α Ρ Μ Α Τ Ι Ω Ν	Χαρματίων
Μ Α Ρ Κ Ι Α Ν Ω Τ Ω	Μαρκιανῶ(ι) τῶ(ι)
Υ Ι Ω Μ Ν Η Μ Η Γ	υἱῶ(ι) μνήμης
Χ Α Ρ Ι Ν	χάρυν.

INI (INATOS [?] ARCADIA [?]).

The ruins that exist near the present village of Ini (South Pediaa), and between this village and the heights of Kassani, have not yet been even identified. No texts had been found here before the discovery of the small inscriptions which I publish below, and these do not, unfortunately, give any clue to the discovery of the ancient name. Spratt was led, by the similarity of the modern name *Ini* to that of the ancient city of Inatos or Einatos, to place this ancient city here; whereas Bursian, following Ptolemy, placed it, with greater probability, on the sea-coast at Tsoudsouro. On the other hand, Svoronos, after having for a while admitted, with Spratt, that Arcadia was near Melidochori in the province of Monofatzi, has recently, in a review of Dr. Mariani's *Antichità Cretesi* published in the "Αστυ of Athens, June 23, 1896, put forward the hypothesis that the ruins at Ini are the remains of the city of Arcadia, set down on the Tabula Peutingeriana as about half-way between Lyttos and Biannos. I shall probably have occasion to express, in another article, my doubts regarding this identification, and to suggest as the site of Arcadia — or, as it should read more exactly, of Arcádes — one that corresponds far better to the importance which this city is known to have had in ancient times. The site to which I refer is precisely on the line of the most direct road between Lyttos and Biannos, not taking the bend required to pass through Ini.

I am therefore of the opinion that, under present conditions, the inscriptions found at Ini must remain unclassified.

47. Sepulchral stelè of common stone in the wall of the house of Georgios Baritakis, at Ini. It is 0.45 m. high, 0.30 m. wide. Letters, of late Hellenistic or early Roman times, with small apices, 0.03–0.04 m. high. The O and Ω are smaller.

Ξ Ρ Τ Α Ι Ο Σ Ἐρταῖος
 Ξ Ρ Τ Α Ι Ω Ἐρταίω.

This proper name recalls the Ἐρταῖοι mentioned in an interesting metrical inscription of Cnossos, first published by Professor Perdikaris, of Candia, in the Ἑστία of Athens (1888, No. 591), and afterward by M. Doublet in the *Bull. Corr. Hell.* XIII, pp. 59–60. It is the sepulchral inscription of a certain Thrasymachos, son of Leontios, doubtless of Cnossos, who had distinguished himself in a warlike encounter on Mt. Elaios or Edaios :

Ἐρταίων ὅτε μόνος ἐπ' ἠ[νε]μόεντος Ἐλαίου
 οὐλαμὸν ἰππείας ῥήξαι φοιλόπιδας, etc. (vs. 5–6).

The reading Ἐλαίου of verse 5, and the fact that a mountain of this name (Ἐλαιος πρηχὺς) is mentioned in a fragment of Rhianus Cretensis, quoted by Pausanias (IV, 1, 6), as being in Messenia, has led M. Doublet to think that the locality mentioned in the epitaph of Thrasymachos should preferably be sought outside of Crete, in Messenia. Svoronos, in his review, just cited, of Dr. Mariani's *Antichità Cretesi*, ventures to make the statement that *Ertaiia* was a locality in Messenia and was called Ἐλαιος πρηχὺς, and quotes, in support, this passage of Pausanias, where, as a matter of fact, Ertaiia is not even mentioned. Now, in place of Ἐλαίου, it would seem as if we should, or at least could, read in the Cnossos inscription Ἐδαίου, a word which, if referred to the epithet Ἐδᾶς, by which the god Hermes, according to the *Etymologicum Magnum*, was called in Crete, would be explained as "mountain of Hermes." But, independently of the reading Ἐδαίου or Ἐλαίου, it always seemed more reasonable to me to consider that the place and the name mentioned in the Cnossian inscription referred to Crete.

The fact that we now find Ἐρταῖος (or Ἐρταίος) used as a proper name of a person in Crete makes my hypothesis seem to me more

probable.¹ It is more difficult to say who these Ἐρταῖοι were. Were they the inhabitants of a city as yet unknown, or of some little place or village named Ἐρτα or Ἐρταλα²; or must we see in them the name of a tribe, of a γένος or of a *startos*, like those of which several have now been found in Crete? In the first case, Ἐρταῖος is one of the many names of persons formed on the model of an *ethnicon* or a *demoticon*, like Ἀχαιός, Λάκων, Ἀρναῖος, Γαργήτιος; in the second case, it is the surviving name of the eponymous of a tribe or other gentile collection, like Πάμφυλος, Ἰλλεύς, etc.

48. House of Michalis Fassarakis, in the village of Ini. Stelè of local stone, 0.62 m. high, 0.375 m. wide, 0.10 m. thick. Letters poorly cut and much worn.



¹ Outside of Crete, I know but one example of this name—in Samos, in an inscription published by C. Curtius (*Inscripfen und Studien zur Geschichte von Samos*, p. 13, No. 8). In l. 8 of this text appears Ἀσκληπιάδην ΕΡΤΑΙΟΥ, which Curtius in the transcription had arbitrarily corrected into Ἐ(ο)ρταίου.

² Hesychius has the gloss Ἐρτις · κρημνός.

It is an epitaph in verse on a woman named Damatria, daughter of Quintus. I do not try to restore it, but a good many of the words preserved are legible and intelligible.

49. Stelè of local stone, in the church of the Panaghia in the same village, 0.34 m. high, 0.30 m. wide, 0.09 m. thick. Letters poorly cut, apicated, 0.02–0.03 m. high. Copied by Mr. Alden.

Π Τ Ο Λ Ε Μ	Πτολεμ-
Α Ι C Α Μ Μ Ι Α	αῖς Ἀμμία(ι)
Α Λ Ε Ξ Α Ν Δ Ρ	Ἀλεξάνδρ-
Ω Ν Ε Ι Κ Η	ω(ι), Νείκη(ι),
Τ Ο Ι C Τ Ε Κ Ν Ο	τοῖς τέκνο-
Ι C Μ Ν Η Μ Η C	ις μνήμης
Χ Α Ρ Ι Ν	χάριν.

Near the last line was engraved a mirror.

50. Village of Kassani (*Κασάνοι*), on the hills to the east of the ruins of the ancient town. Stelè in the churchyard of Haghios Georgios, 0.84 m. high, 0.49 m. wide, 0.11 m. thick. Letters apicated, 0.03–0.04 m. high. Copied by Mr. Alden.

Π Α Ν Φ Ι Λ Ο Ξ Ε Λ	Πάνφιλος Ἐλ-
Π Ε Ι Τ Η Γ Υ Ν Α Ι	πει τῆ(ι) γυναι-
Κ Ι Μ Ν Η Μ Η C Χ Α	κὶ μνήμης χά-
Ρ Ι Ν	ριν.



PRIANSOS (?).

(*Castel Belvedere — Kastellianà.*)

It seems more probable, if not certain, that we can assign to Priansos the strong and magnificent elevation which closes on the east the upper valley of Messarà and on which the Venetians built one of their most powerful forts, the Castel Belvedere. Spratt erroneously placed here the city of Stelae, which we are now, through Dr. Mariani's publication of the important inscription of Sitia,¹ obliged to seek instead in eastern Crete. From the district of Kastellianà comes too, as Mr. Mitzotakis, Jr., of Hera-

¹ *Monumenti dei Lincei*, VI, p. 300.

klion assured me, the greater part of the coins of Priansos that circulate in the antiquarian coin market of Candia.

The most important epigraphical text preserved in this district is the fragment of the reply to a letter, or rather to an embassy, of the Samians, seen and published already by M. Doublet in the *Bull. de Corr. Hell.* XIII, pp. 72, 73. As I have again examined it and, after carefully cleaning the stone, found some notable variants, I think it fitting to reproduce it here in a copy which I may present as final, together with some new supplements.

51*. It is a fragment of common stone, now built into the wall over a window of the new house of T. Krassonicolaki at Pera-Kastellianà. It is 0.39 m. high and 0.475 m. long. Letters 0.012–0.014 m. high. The O, Θ, and Ω a little smaller.



M. Doublet has neglected to mark on his copy the edges of fracture, and the part preserved of the original margin on the right. Moreover, the lines in his reproduction having come out too uneven and irregular in length and arrangement, the

result was that he himself did not know whether in certain cases they should be filled out on the right or on the left, nor by what approximate number of letters. I have tried to reproduce here the form of the text in the best way possible with mechanical means. The lines all end in nearly equal lengths, but, in the original, they are a little closer together than appears in the copy, where the stone seems to be more high than wide.¹ Lines 15-18 are complete, and determine the exact length of all the lines in the stelè, but the letters are carved more closely together, and are, therefore, more numerous in the lines of the lower part of the fragment; they are fewer in the upper part.

Of the variants between my copy and M. Doublet's, I intentionally mark only the principal ones; any one may see the lesser deviations by comparing the two copies.

Line 4. ΠΑΝΓ[] ΓΑΡΧΟΝ; M. Doublet gives ΠΙΑΝΤ[]
ΑΠΑΡΧΟΙ.

Line 5. ΕΓΕΥΘΟΝ; M. Doublet, ΕΡΕΥΘΟΝ.

Line 17. []ΥΝΕΓΑΥΞΟΝΤΑΞ; M. Doublet, . . . ΕΠΑΥΞΟΝΤΑΞ.

Lines 18, 19. ΔΑΜΟΚΡΑΤ[] | []ΛΙΤΕΙΑΝ, that is, *δαμοκρατ[ῆ | πο]λιτείαν*; M. Doublet gives ΔΑΜΟΚΡΑΤ | ΑΡΤΕΙΑΝ, and reads *δαμοκρατ[είαν | δ(α)μοκ]αρτείαν*!

At the end of the penultimate line, in M. Doublet's time, two more letters could be read, — ΚΟΙΝΩΙ[ΤΩ, and, at the end of the last line, one more, — Τ[Ο. It can be seen that the stone has undergone a slight mutilation at the back.

The meaning of the fragment is clear, although there still remain some gaps that are difficult to fill out. We have here a document very similar to those represented by the well-known Cretan decrees of Teos, to the decree of the Hierapytnians for the Magnesians (Cauer², 118), to the letter of the Allariotae to the Parians (Cauer¹, 39), and to the fragments of the Cretan decrees of Mylasa (Lebas-Foucart, III, 1, p. 123, and *Explic.* III, pp. 113 ff.). An ambassador is sent from Samos to the *κοινὸν τῶν Κρηταίων* to renew or revive an ancient friendship. To him, the participle in line 5, and the *ἀνέμνασε* of line 6, with all that follows, refer. The preserved portion of the stelè contains only the "Whereas" of the decree; the decree proper begins with the

¹ I had prepared a drawing in facsimile of these fragments, but by an accident it was ruined.

words *ὄπᾳ ὦν* of line 20, and must contain the acceptance, on the part of the *κοινόν*, of the friendship, the concession of privileges and of assistance to the Samians, and probably some honor for the ambassador. As it is a question of a decree of the *κοινόν* of the Cretans, this fragment doubtless represents one of the various copies which, probably with some addition or variation, must have existed in several cities of the island.

My reading is as follows :

.....

 τ]ὰν π[ρ]ο[ῦ]πάρχον-
 5 σαν εὐνοίαν καὶ φι]λίαν· ἐπευθὼν δὲ
 ἐπὶ τὸ Κρηταιέων] πλήθος ἀνέμνασε
 διὰ πλε]ίωνων σαφίως παραδεί-
 ξας ἐκ πα]λ[α]ίων χρόνων κατὰ πολλὰ
 νοτῶν συνέστακε ἅ τ' οἰκειότας
 10 καὶ φιλία πορ]τὶ Σαμίος καὶ Κρ[η]ταιέας, παρέδει-
 ξε δὲ καὶ τ]ὰν αἴρεσιν καὶ τὰν εὐνοίαν, ἂν ἔχον-
 τες δ]ιατετελέκαντι Σάμιοι πορτὶ τὸ Κρηταί-
 ῶν] πλήθος, παρεκάλει δὲ ἀμὲ ἐκτενίως κα-
 ἰ φ[ιλοτίμως καὶ ἀξίως αὐτοσαντῶ τε καὶ τὰς
 15 ἐ]σαποστηλάνσας αὐτὸν πόλεος παρατί-
 ουσ αἰεὶ τιναὶς ἀγαθῶν Σαμίοις γίνεσθα[ι
 σ]υνεπαύξοντας — καθότι ἀμῖν καθήκόν ἐστι —
 τ]ὰν ὑπάρχονσαν αὐτοῖς πάτριον δαμοκρατ[ῆ
 πο]λιτείαν, φροντίττοντας ἅπερ καὶ ὑπὲρ τᾶ[ν
 20 ἀμᾶ]ν ἐκάστοις πατρίδων· ὄπᾳ ὦν καὶ ἅ μὲν ἐ-
 ωκοτεν σαφίως τὰν Σαμίων εὐνοίαν φαί-
 νηται στῶν ὑπὸ Ἐπικλείως ἐν πε-
 αντεν· τύχαι τᾶι ἀ]γα-
 θᾶι καὶ ἐπὶ σωτηρίαι(?) ἔδοξε] τῶι κοινῶι [τῶι
 25 [Κρηταιέων]

Line 5. Among the more important results of my revision of this inscription is my having made clear the reading of the participle *ἐπευθὼν*, which is nothing else than *ἐπελθὼν*, according to the Hesychian gloss *εὐθεῖν· ἐλθεῖν*. Of this, until now, there was no epigraphical example; but we can see now that it must be attributed to Crete, and placed with the other Cretan glosses


given by Hesychius: *αὐκάν, αὐκύονα, αὔσος, θεύγεσθαι*, etc., for *ἀλκάν, ἀλκυόνα, ἄλσος, θέλγεσθαι*, etc. Already, in the legal inscription of Gortyna, the form *ἀδευπιαί*, for *ἀδελπιαί* (Col. V, line 18), had been found, which some wrongly thought to be an error. Other inscriptions from the same city, which I shall soon publish, will permit us to increase still further the epigraphical examples of these phonetic forms. *Ἐπελθόντες* is the participle also used in the Cretan decrees of Teos, for foreign ambassadors who present themselves to the cities, the assembly, the *κοσμοί*, etc.

Lines 7–9, which cannot be entirely filled out, are, nevertheless, clear as regards the meaning. They refer to the speech which the ambassador of the Samians has made to the *κοινόν* of the Cretans, reminding them with many words (*διὰ πλειόνων*), and demonstrating clearly (*σαφίως*) the antiquity of the friendship and the relations between Samos and Crete, and the manner and the circumstances through which the friendship was formed (*συνέστακε*).

Line 19. *φροντίττοντας*: a dialectic form already known through the examples *ἐσπρεμμίττεν, ἀπολογιπτέθω*, etc., of other Cretan inscriptions.

The following lines are too much mutilated to allow of an attempt at restoration. The name *Ἐπικλήης*, which occurs in the genitive in line 22, seems to have been that of the ambassador, or head of the Samian embassy, that had come to Crete.

52*. Stelè of common stone imbedded in a wall in the interior of the house of Anagnostis Kyparakis, at Castellianà (Kato-Metochi), 0.22 m. high, 0.30 m. wide; letters, 0.03–0.04 m. high. The *a* has two forms: sometimes the bar is inclined, *Λ*; sometimes horizontal, *A*. Published also by Dr. Mariani (*Monumenti dei Lincei*, VI, p. 328).

Ζ Ω Σ Ι Μ Ο Σ Ε	Ζώσιμος Ἐ-
Π Ι Γ Ο Ν Η Τ Η Ι Δ Ι	πιγόνη(ι), τῆ(ι) ἰδί-
Α Γ Υ Ν Α Ι Κ Ι Γ Ε Ν	α(ι) γυναικί γεν-
Ο Μ Ε Ν Η Φ Ι Λ Α Ν	ο[μέ]νη(ι) φιλάν-
Δ Ρ Ω Μ Ν Η Μ Η Σ	δρ[ω](ι) μνήμης
Χ Α Ρ Ι Ν 	χάρων.

γίγνομαι has here simply the meaning of *εἰμί*: “who has been loving to her husband.”

53. The inscription that I communicate here I did not see myself, but it was copied by my friend Mr. Evans, director of the Ashmolean Museum at Oxford, in the village of Kato-Kastellianà. It is a slab of common stone, found on the hill of Castel Belvedere, and is about 0.09 m. high and 0.40 m. long.



I read, changing two letters in the first line :

Χαρματ[ίων καὶ (Θ)ρασ(υ)πτόλεμο[ς]
οἱ Θιοβωλίδα Ἀρτέμι.

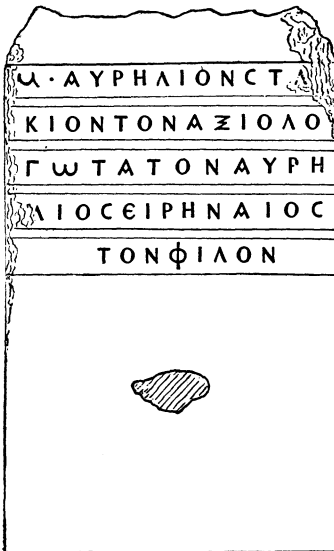
It is a dedication to Artemis, which leads us to think of the existence of a temple to that goddess. Some coins of Priansos also bear the head of Artemis.

The form Ἀρτέμι for Ἀρτέμιδι is also found in the inscriptions of Haghios Galinis (Soulia). See below, No. 78.

TSOUDSOURO.

(Harbor of Priansos; Inatos?)

54. Headless marble Hermes, in the bed of the Tsoudsourou torrent near the mouth, amid the ruins of the ancient city; 1.05 m. high, 0.37 m. wide, 0.22 m. thick. Letters, 0.03–0.035 m.



Μ(ἄρκον) Αὐρήλιον Στ[άλ-]
κιον, τὸν ἀξιολο-
γώτατον, Αὐρή-
[λ]ιος Εἰρηναῖος
τὸν φίλον.

The Roman *gens* Stalcia was already known from a Greek inscription of Pozzuoli, in *Arch. Zeit.* XXXIX (1881), pp. 309, 310.

BIANNOS.

Although reduced to a mere fragment of no intrinsic value, and moreover of a later date, I am unwilling to omit the publication of the following sepulchral inscription, copied on the site of the ancient city of Biannos by Mr. Evans, and kindly communicated by him to me. Biannos is another Cretan city that is not represented in the local epigraphy, the only two texts that we have about it belonging to the group of decrees of the asylum of Teos in Asia Minor. Even the slightest testimony found on the spot must therefore be welcome.

55. Viano. Sepulchral stelè, with comb, mirror, etc.

Ο Ξ Ε Ι Α Ξ
 Η Μ Η Τ Η Ρ
 Ε Τ . Β

The tomb was that of a two-year-old girl, whose name must be lost with the upper part of the stone. The first line preserved contains the hardly legible name of the mother.

· · · · ·
 Ὁρ]ειὰς
 ἡ μήτηρ
 ἐτ(ῶν) β̄

ARVI ("Αρβις, Steph. Byz).¹

Of this place, too, where, besides indications of prehistoric settlements, there are found near the sea-shore traces of a little Graeco-Roman city or town, we possessed no written monument till now. Mr. Evans, in his last tour through Crete (see *The Academy*, July 18, 1896), found there, as at Biannos, a sepulchral inscription, which, however, is preserved entire, and which he has likewise been kind enough to communicate to me. It is of the Roman period, of the type belonging to the large class represented by the funerary *cippi* of Lyttos.

56. Arvi. Sepulchral stelè.

Ε Π Α Φ Ρ Ο Δ Ε Ι	Ἐπαφρόδει-
Τ Ο Σ Α Ρ Τ Ε Μ Ι	τος Ἀρτεμ-
Σ Ι Α Τ Η Θ Υ Γ Α Τ Ρ Ι	σία(ι) τῆ(ι) θυγατρὶ
Μ Ν Η Μ Η Σ Χ Α Ρ Ι Ν	μνήμης χάριν

¹ S.v. "Αρβις. "Ἐστι καὶ ἐν Κρήτῃ "Αρβιον ὄρος, ἐνθα τιμᾶται "Αρβιος Ζεὺς,

HAGHIOS THOMÂS.

The vast and characteristic necropolis found at Haghios Thomâs in the province of Monofatzi,¹ though to what city it belonged has not yet been settled, yielded some inscriptions a dozen years ago. In my last exploration I was enabled to add to these the two following. These, too, consist merely of names, carved in broad but not very deep incisions in the rocks, that are honeycombed with tombs. They are found below the present village, between Paganianà and Kerà Spiliotissa.

57. Letters, 0.06–0.07 m. high.

ΝΩΝΙΟΥ Νωνίου.

58. Letters, 0.06–0.08 m. high.

ΣΩΤΑ
ΔΟΥΣ Σωτάδους.

ΟΑΧΟΣ, OR AXOS.

59 *a* and *b*. Village of Axos. House of Photis Taphermos. Fragment of stelè of local gray stone, inscribed on both sides; 0.25 m. high, 0.33 m. long, 0.09 m. thick; height of letters on the first face, 0.02–0.024 m.; on the second face, 0.018–0.022 m.



¹ Described in Spratt, II, p. 57, and in Mariani, *Monumenti dei Lincei*, VI, pp. 183–186.

There is very little to be obtained from either face of this stelè, a fact that holds good in general for all these poor fragments from Axos.

The text of both the part *a* and the part *b* seems to have been laws, which, judging from the writing, may be as old as the fourth century. This is true of the fragments that follow as well.

On the face *a* mention is made of *ἄνηβοι*, immature youths, — *ἀνήβο*, line 7, and *ἄ]νηβος* or *ἀ]νήβος* (accusative plural), line 8, — which fact, taken in connection with the verb *πταίω*, which occurs twice in the fragment, — *πταίσει*, line 6, and *πταισ . . .*, line 2, — as well as with the phrase *αἰ μὴ πείθουτ[ο]*, line 4, would lead us to believe that this law or regulation related to the education of youth, before the period of maturity and the resulting entrance into the *agelai*. In line 3 there is mention of the *andreion*, *ἐξ [ἀ]νδρηίο*, and in line 6 of the *cosmos* or of his functions, *κοσμ . . .*; but in what connection with the rest it is useless to seek.

In this fragment the use of *o* for *ω* in the genitives *ἀνδρηίο* and *ἀνήβο* is noteworthy. The inscription on the other side (*b*) has the *ω*, and I can hardly believe that it is of much later date than *a*. To imagine, therefore, that we find ourselves here in the period before the introduction of *ω* into the alphabet is impossible. Besides, this period, in Gortyna at least, is still characterized by the *boustrophedon* direction of the lines. (Cf. the Gortyna inscriptions of the third period in Comparetti, *Iscrizioni Arcaiche Cretesi*, pp. 235 *et seq.*). It might be maintained, on the other hand, that these two inscriptions were carved in the interval when the *ω* had been introduced already but had not yet come into general use, and that the manner of writing, in consequence, varied according to the carver; or perhaps that the inscription on face *a* is a copy of a more ancient text. We must not, however, overlook the fact that the sporadic use of *o* for *ω*, especially in genitives, is found also in Cretan inscriptions of the later period. The chief examples can be found collected together in Skiâs, *Περὶ τῆς Κρητικῆς διαλέκτου*, pp. 121, 122.

On face *b* oaths are spoken of, — *ὀμνύμεν*, line 6, *ἀλαθείας ὀρκο . . .*, line 3. In line 4 can be read *ὁ ἐπιβάλλον*, a well-known word of the Great Inscription of Gortyna; in the next line, perhaps, *(θ)ύων μὴ φεκά[ν]*; and in the last, *ἐ]γγραμένας*

or ἐ]γραμμένα σ . . ., or, better, ἡ[γραμμένα, a now well-known form of the participle of γράφω in this dialect.

The form of the digamma (Ϝ) is the one that occurs in the greater number of the coins of Axos of the non-archaic period, and in the Axian decree of Teos (Le Bas, 65). The form F, elsewhere common, is rather rare in the coins of this city, and has not yet been found in its inscriptions. The more archaic coins and inscriptions have, instead, the special sign ΛΥ, which appears also in the alphabet of Eleutherna.

60 *a* and *b*. Another fragment of a stèle of local limestone, inscribed on both sides, at Axos, in the house of Aristides Taphermos. 0.43 m. high, 0.24 m. wide, 0.07 m. thick. Letters, on face *a*, 0.02–0.023 m. high; on face *b*, 0.015–0.018 m.



Face *a*. Here, too, we have a fragment of a law, so far as I can judge from a few terms which can be made out here and there.

- Line 3. . . . ων μὴ λα[γάσαι?
- Line 6. . . . κρίνητα[ι
- Line 7. perhaps ἀ]ταμένο[ς
- Line 8. γυναικί.—

More interesting is face *b*, which contains a small piece of a treaty between Axos and the Cretan town Tyllisos, the name of which appears here for the first time in an inscription. From coins and from some non-Cretan inscriptions, one of them long known, the form of the *ethnicon* Τυλέσιος and Τυλλίσιος was known.¹ By the aid of this form it had been possible to correct the erroneous names Cylissos and Gytisos, by which the town is called in the manuscripts of Solinus (XI, 4) and of Pliny (IV, 20, 3). The ancient name is, moreover, preserved exactly in the modern village of Tyllissos, near Candia.² This fragment gives us the name twice, both times, it is true, incompletely (lines 5 and 7), but the elements which are preserved in both places, and which complete each other, leave no doubt whatever as to its identity.

What can be read with certainty on the stone is:

.

 Line 3 ωντι τὰ χρέμα[τα . . .
 ωνται καθάπερ
 5 τῶι τε Φαξίωι ἐς Τύλι[σον
 . . τα· ἐξέστω δὲ πολιτ[εύεσθαι
 . . Τ]υλλισοῖ καὶ μετέχ[ειν
 νεμη ἐπὶ δρο
 α Φαξὸν ἀ ἐμπ. . . .
 10 κ]οινὰν οἱ ταν.
 μ[ψ]αντας προ
 . . πα]ρακαλέσαι
 εν τῶι πόλ[ι? οἱ πολιτεῖαι?
 σ ὅστις κα
 15 διπλό[ω]κ

¹ A Ἐρωων Τυλέσιος in an inscription of Coreyra, *C.I.G.* 1840, l. 7, and some Κρήτες Τυλλίσιοι in Thessalian sepulchral inscriptions in *Athen. Mittheilungen*, XI, 48-49.

² See the only two epigraphic texts of this place in *Museo Ital.* III, pp. 686-688.

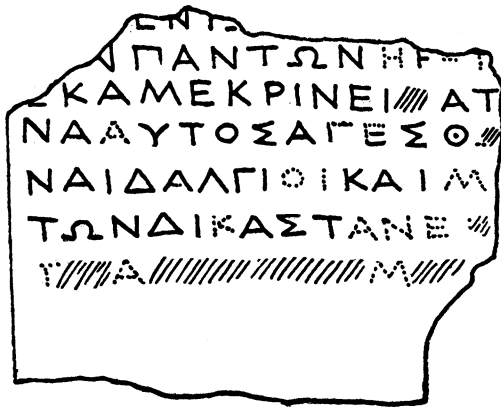
It is easy to make out, in these shreds of phrases, the expressions that occur over and over again, with little variety, in the various treaties of alliance and of *isopoliteia* of the Cretan cities which we possess.

Line 5 is certainly to be completed thus: τῶι τε Φαξίῳ ἐς Τύλι[σον καὶ τῶι Τυλισίῳ Φαξοῖ. Lines 6 and 7 also probably run thus: ἐξέσω δὲ πολιτ[εύεσθαι . . . τῶι τε Τυλισίῳ Φαξοῖ καὶ τῶι Φαξίῳ Τ]υλισοῖ καὶ μετέχ[ειν θίνων καὶ ἀνθρωπίνων . . .], etc. It is a question of the usual reciprocal concession of rights of citizenship with a share in divine and human affairs.

The last portion refers apparently to fines, — . . . τῶ] διπλόω, line 15.

As regards the alphabet, what is noteworthy here is the lunar C for ξ, a sign which I have also found at Gortyna in inscriptions not later than the fourth century before Christ. Sporadic examples appear also in Attica, about this period, in boundary inscriptions (ὄροι),¹ on vases, and also on coins.²

61. Fragment of common stone found at Axos and carried to Retimo, where it is preserved in the shop of Mr. Georgios Drosakis. It is 0.40 m. high, 0.34 m. wide, about 0.10 m. thick. Letters of the third or fourth century before Christ, 0.02 m. high; the O a very little smaller.



¹ Köhler, *Athen. Mitth.* II, 281, and *C.I.A.* II, 1152, etc.

² See Reinach, *Épigraphie Grecque*, p. 208; Wright, *Trans. Amer. Philol. Assoc.*, 1896, XXVII, p. 79.

This, too, seems to be a fragment of a law, as may be seen by the expressions . . . *μη κρίνε[ν?]*, line 3; *αὐτὸς ἀγέσθ[ω]*, line 4; *τῶν δικαστῶν*, line 6; but nothing can be made of it.

62. Small terracotta cloth-weaver's weight, in the form of a truncated pyramid, inscribed on one face, found at Axos. It is 0.115 m. high; the letters 0.008–0.010 m. high, the φ a little longer.



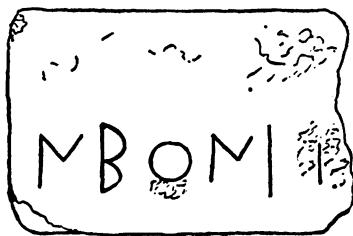
Καλενείκα
Περίφω.

L. 1. The form of the name with the ε in the second syllable is not new. Cf. *Καλλένικος* in an inscription of Megara, *C. I. G. Sept.* I, No. 33, and the Latin Callenicus for Callinicus in Hilar. *Op. hist. fragm.* 3. 4. n. 29.

L. 2. I have no recollection of any other example of this name *Περίφος*. The form *Περίφας*, -αντος, however, is known.

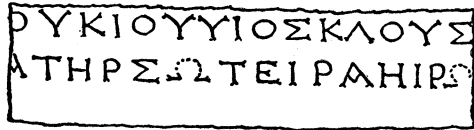
ELEUTHERNA.

63. Slab of common stone in the pavement of a threshing-floor belonging to the *Μονή Ἀρσανίου* in the place called ἔς τοῦ Λιανοῦ τὸ ἀλῶνι, near Haghia Irini, in the eastern valley; 0.42 m. high, 0.625 m. long. Letters of the archaic period, the Β 0.115 m., the Ο 0.05 m. high.



Perhaps τὸ]ν βῶν . . ., "the ox" (βοῦν).

64. Fragment of local stone, deficient on the right, on the left, and on top, walled into the edge of the terrace of the house of Manolis Zacharakis at Prinès. It is 0.18 m. high, 0.57 m. long; the thickness could not be measured exactly. Letters with small apices, 0.04–0.045 m. high.



. . . Δ]ουκίου υἱὸς Κλουσ . . . or Κλ(αυδίου) Ούσ . . .
 . . . Δαμ]άτηρ Σώτειρα ηἰρ[ω?] . . .

65. Six adjoining fragments of a cornice of local stone in the field of Manolis Jerakarakis, on the western slope of the Acropolis; height, 0.26 m.; combined length, 0.85 m.; thickness, 0.21 m.; very beautiful letters, 0.04–0.045 m. high. The inscription is deficient on the left, complete on the right.



L. 1. The stone-mason had marked the R with the down stroke like the Roman letter, but noting it in time only cut in the P part, leaving out the stroke λ, which remains as a hardly visible scratch.

The Tiberius Julius of the inscription is no other (as I am informed by my colleague at the University of Rome, Professor de Ruggiero, to whom I have shown this fragment) than the Emperor Tiberius. "The strange form of the name is met with only in an inscription of Spain (*C. I. L.* II, 1660) and in the *lex de imperio Vespasiani* (*C. I. L.* VI, 930, l. 2), in the former case as a real blunder, in the latter on account of his being named together with Tiberius Claudius."

66*. House of Hadgi Constantinos Zachariudakis at Prinès. Piece of local stone forming part of the right doorpost of the

door to the terrace; 0.175 m. high, 0.84 m. long, about 0.20 m. thick. Letters with very small apices, 0.03–0.035 m. high.



The stone has been probably sawed off on the right, or else the inscription from the beginning was carved on two blocks joined together.

It was copied before by Spratt (Plate II, No. 8), but with a mistake in l. 2, and by M. Thenon (*Rev. Arch., N. S.*, XVII, p. 296). Churchill Babington, in Spratt's book (II, p. 425), has given the reading

Βασιλέα Πτολεμαί[ον
Εὐεργέ[την

inferring, without hesitation, a dedication to Ptolemy Euergetes. I do not believe that the arrangement of the lines, as we find them in the fragment, permits us to express so decided an opinion. M. Thenon has made the same criticism. In the first line, after the proper name there is a good deal that is lost. In the lost part there might be just as well a patronymic as an epithet or anything else. I think, as we are evidently dealing here with an honorary public inscription, that the most probable supplement by which the lines preserve their right proportions is something like this:

Βασιλέα Πτολεμαί[ον τὸν τᾶς πόλεως
εὐεργέ[την

or

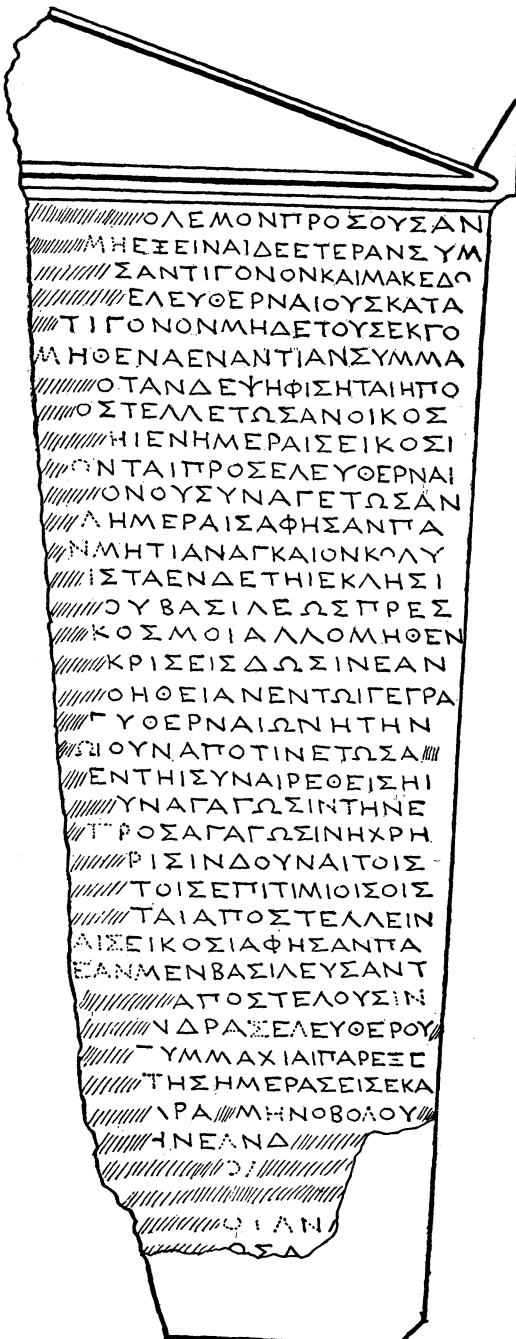
Βασιλέα Πτολεμαί[ον, ἁ πόλις τὸν
εὐεργέ[την.

Which of the Ptolemies it was remains unknown to us, since in the various Cretan or, more generally, Greek inscriptions in which King Ptolemies are spoken of, their official epithet is not always given. This stone may have been dedicated to the king, with the title of benefactor of the city, in consequence of some treaty of friendship made with the Eleuthernians or some intervention in their favor in times of civil discord or of war against

some other Cretan town. It is needless to call attention here to the closeness of the relations between the Egyptian Ptolemies and the different Cretan towns. Some of the most interesting inscriptions of the island are documents relating to this subject.

67*. M. Doublet, in the *Bull. de Corr. Hell.* Vol. XIII, p. 48, has published a fragment of an interesting inscription of Eleutherna, which is now kept in the collection of the Syllogos of Rettimo. It contains a portion of the text of a treaty of alliance between King Antigonos (most probably Gonatas) and the Eleuthernians, which the editor has interpreted and filled out with great accuracy. I have again seen, and, after a final cleaning of the marble, again copied this text, and, in some lines, have been able to make out a few more letters. In most cases these had already been restored by M. Doublet, but, in two or three instances, make slight modifications in the part he supplied. Only in line 30 have I been able to make a substantial change in a word which, on another occasion, had caused much doubt in myself and in others, and which, in the form in which it had been read, M. Doublet was justly obliged to leave unexplained. Not that I care so much for these variants, but, because of the desire that a copy of the inscription should be obtainable which also reproduces its material shape, and, above all, shows the outline of fracture (a matter neglected in the French publication, but, as I view the matter, indispensable in texts so greatly mutilated), I have wished to reproduce it here in its entirety, in a drawing which, if not precisely a facsimile, is, nevertheless, very nearly one.

The preserved portion of the stelè, as may be seen, is a little less than half. To attempt, therefore, to supply the missing portion with absolute, verbal exactness, however stereotyped the phrases in this class of documents may be, is an impossibility. But I do not even attempt to approach the original reading more closely than M. Doublet has done, by comparison with other Cretan texts; for, though I may prefer in some places a different expression, or a restitution more in accord with the measurement of the lacunae, my additions would agree with his substantially as regards the meaning, without, in their turn, being absolutely certain as regards the form. I, therefore, merely repeat here his transcription and restitution of the text, adding below some obser-



vations on the principal variants I have found, and on two or three places where my additions would not agree with his.

This is M. Doublet's transcription and the supplement :

- Τοὺς Ἐλευθερναίους ποιεῖν τὸν π]όλεμον πρὸς οὓς ἂν
πολεμῆι βασιλεὺς Ἀντίγονος· μὴ] ἐξεῖναι δὲ ἑτέραν συμ-
μαχίαν συντίθεσθαι πρὸς βασιλέα] Ἀντίγονον καὶ Μακεδό-
νας τοὺς] Ἐλευθερναίους· κατὰ
5 δὲ τὰ αὐτὰ μὴδὲ βασιλέα Ἀν]τίγονον μὴδὲ τοὺς ἐκγό-
νους αὐτοῦ μὴδὲ Μακεδόνων μὴ]θένα ἐναντίαν συμμα-
χίαν τίθεσθαι πρὸς Ἐλευθερναίους]. Ὅταν δὲ ψηφίσηται ἡ πό-
λις πέμπειν βοήθειάν τινα ἀπ]οστελλέτωσαν οἱ κόσ-
μοι τὴν βοήθειαν τὴν ψηφισθείσαν] ἐν ἡμέραις εἴκοσι
10 ἀφ' ἧς ἐψηφίσθη· ὅταν δὲ παραγέ]νωνται πρὸς Ἐλευθερναί-
ους πρεσβευταὶ παρὰ βασιλέως Ἀντιγ]όνου, συναγέτωσαν
οἱ κόσμοι τὴν ἐκκλησίαν ἐν . . .] ἡμέραις ἀφ' ἧς ἂν πα-
ραγέωνται οἱ πρεσβευταί, ἐὰν μ]ή τι ἀναγκαῖον κολύ-
σῃ]ιστα· ἐν δὲ τῇ ἐ(κ)κλησί-
15 αι προσαγέτωσαν τοὺς Ἀντιγόν]ου βασιλέως πρεσ-
βευτὰς καὶ χρηματιζέτωσαν, καὶ οἱ κ]όσμοι ἄλλο μὴθὲν
προτιθέτωσαν πρὶν ἢ πρεσβευταῖς ἀπο]κρίσεις δῶσιν· ἐὰν
δὲ μὴ ἀποστείλωσιν οἱ κόσμοι τὴν β]οήθειαν ἐν τῷ γεγρα-
μμένῳ κατὰ τὸ ψήφισμα τῶν Ἐλε]υθερναί[ω]ν ἢ τὴν
20 παραγγελίαν τοῦ βασιλέως τρόπῳ, ὅτινι] οὖν, ἀποτινέτωσαν
οἱ κόσμοι δραχμὰς μυριάς . . . ἐ]ν τῇ σ[υ]ναιρεθείσῃ
ἐκκλησίᾳ πόλει· ἐὰν δὲ μὴ σ]υναγάγῳσιν τὴν ἐ-
κκλησίαν ἢ τοὺς πρεσβευτὰς μὴ πρ]οσαγάγῳσιν ἢ χρη-
ματίσωσι περὶ ἄλλου πρὶν ἢ ἀπόκρ]ισιν δοῦναι τοῖς
25 πρεσβευταῖς, ἔνοχοι ἔστωσαν] τοῖς ἐπιτιμίοις οἰσ-
περ] καὶ ἀποστέλλειν
τὴν βοήθειαν ἐν ταῖς ἡμέραις] εἴκοσι ἀφ' ἧς ἂν πα[ρα-
γγείλωσιν οἱ πρεσβευταί· καὶ εἰ μ]έν βασιλεὺς Ἀντ[ίγο-
νος μεταπέμψῃ τὴν βοήθειαν, οἱ δὲ κόσμοι] ἀποστελοῦσιν
30 αὐτὴν, ἡγεμόνας καὶ ὄπλα ἔχοντας ἄ]νδρ[ας] ΕΥΘΟΡΟΥ
. τῇ παρὰ Ἐλευθερναίων σ]υμμαχίαι, παρέξε-
ι βασιλεὺς Ἀντίγονος ἐκάστης τ]ῆς ἡμέρας εἰς ἕκα-
(σ)τον ἄνδρα . . .] ρ . . . ν ὀβο[λ]οῦ[ς]
.

Line 2. The μὴ], supplied by M. Doublet, although a little worn, can be seen on the stone.

Line 3. I see a ξ at the beginning, before ANTIFONON, which would not confirm the supplement *πρὸς βασιλέα Ἀντίγονον* of Doublet. Perhaps it should be merely *πρὸς Ἀντίγονον*.

Line 9. . . . *τὴν ψηφισθείσαν ἐν ἡμέραις*, etc. In front of the EN, there is visible on the stone HI, which excludes the participle supplied, and demands instead a verb in the subjunctive. I should fill out the whole phrase in lines 7–10 as follows: “Ὄταν δὲ ψηφίσσῃται ἢ πό | [λις πέμπειν τὴν βοήθειαν, ἀπ-]οστέλλέτωσαν οἱ κόσ | [μοὶ ἂν μὴ τι ἀναγκαῖον κωλύσ]ῃ ἐν ἡμέραις εἴκοσι | [ἀφ’ ἧς ἂν ψηφισθῇ, etc.]

Line 20. *τρόπωι φῶτιν]οῦν*, D. On the stone is seen ΩΙΟΥΝ; hence we must supply *τρόπωι ὁτωιοῦν*.

Line 26. . . . *καὶ ἀποστέλλειν*, D. The stone has ΤΑΙ, not ΚΑΙ. I believe we should supply here *γέγραπ]ται*, reading the whole passage (lines 25, 26) something like this: [*ὑπόδικοι ἔστωσαν τοῖς αὐ]τοῖς ἐπιτιμίοις οἷς|[περ καὶ περὶ τῶν . . . γέγραπ]ται*; that is, “If the *cosmōi* transgress, let them be liable to fines equal to those prescribed for other cases.” But, on account of the lacuna preceding *γέγραπται*, we cannot guess what the cases are. Then should come a period, and, with *ἀποστέλλειν*, another sentence begins: *Ἀποστέλλειν | [δὲ τὴν βοήθειαν ἐν ἡμέρ]αις* or *ἐν ταῖς ἡμέρ]αις εἴκοσιν ἀφ’ ἧς ἂν πα|[ραγγείλωσι*, etc.

Line 28. *εἰ μ]ὲν βασιλεύς*, D. The new reading of the stone demands that this be corrected to *ἐὰν μὲν β*.

Line 30. *ἄ]νδρ[ας] ΕΥΘΟΡΟΥ*, D., who declares that “*le mot ευθορον se lit très nettement sur l'estampage*.” Before seeing the stone, some years ago, in publishing another Cretan inscription in the *Museo Ital.*, Vol. III, p. 607, I had tried to defend this reading of M. Doublet with the adjective *θούρος* and *θούριος*, and a comment by Suidas on these words. Later, Danielsson, too (*Epigraphica*, p. 6, note 2), took this word seriously. The inspection of the marble, however, has now taken away all difficulty by completely removing the strange word. It is true that the letter which precedes the ΡΟΥ, through a defect in the surface of the stelè, or through a slip of the chisel, has the appearance of an Ο, but, marked over this, an Ε is clearly distinguishable, while, in front of the ΕΥ, between this and the visible letters ΑΞ of *ἀνδρας*, there is an ΕΛ, therefore ΕΛΕΥΘΕΡΟΥ~~Σ~~, that is, *ἀνδρας ἐλευθέρου[ς]*. The king wishes, and the *cosmōi* pledge themselves to carry it out, that the Eleuthernian soldiers or mercenaries, who

are sent to his aid, shall be enlisted from the *free men*, — the free citizens, and that they shall not be slaves.

The text which this stelè presents to us, as may be seen from the words with which it begins at line 1, is not complete. The *praescriptum* of the Cretan decree is lacking; so are the *consideranda* which we should also expect. The stelè, as we have it, therefore, only represents the second page of this treaty of alliance, of which the first page, written somewhere else, is lost to us.

68. Fragment of a limestone slab found at Eleutherna, and given, by Mr. Georgios Drosakis, to the collection of the Syllogos of Rettimo, where it is now preserved; 0.36 m. high, 0.345 m. wide, 0.097 m. thick. Letters, apicated, 0.03–0.035 m. high.



It is a small fragment of an inscription of the imperial period, which I do not attempt to restore.

69. Slab of local stone, inscribed on the edge, found near a tomb, now in the house of J. Drosakis, at Prinès; 0.08 m. high, 0.25 m. wide. Letters, 0.03 m. high.



Perhaps the stone has been sawed in the upper part, but to the right and left the inscription is complete. I cannot imagine, however, that anything can be obtained from it.

70. To Axos, or more probably, judging from the quality of the material, to Eleutherna, belongs, I believe, the following

fragment of light porous stone, which is preserved in the collection of the Syllagos of Rettimo, with no indication of its provenience. It is a little capital of a Doric column surmounted by a plinth, all in one piece. The inscription was on the anterior face of the plinth, and of it seven lines—but not all in good condition—are preserved. The whole fragment is 0.28 m. high, the inscribed plinth 0.187 m. wide. Letters, of the Hellenistic period, with the ends slightly thickened, 0.02–0.022 m. high. The two first Α's of the last line have no bars.



Nothing, or but very little, can be made out of this inscription, which was probably of some importance, as it may have contained information concerning the constitution of the *agela* and the relations of the *agelatai* to their chief.

What was the connection between the phrase preserved and the part lost cannot be seen. Perhaps at the end of the first line, or—as the space will hardly allow it—in the preceding line, a relative pronoun has disappeared, and it will be necessary to put a comma after *ἀγελᾶται* :

.
 . . ὧν δὲ (?) τ-
 ἀνς τιμᾶ[νς
 εἰ]δούμεθ[α
 ἀγελᾶται, δ-
 ούμην ἀρχῶ(ι).

That is, “Let the things whose price we *agelatai* paid, be entrusted to the *ἀρχός*.” Then, standing alone in the last two lines, is a

proper name with its patronymic Δόρκος Φαναξαγόρα, which is perhaps a repetition of the name of the author of the proposition or of whatever document it may be, — a name which must, in all probability, have occurred in the beginning; or else it may be the name of some secretary or other person that we cannot guess. At any rate, it does not seem to me possible to make room for this nominative in the phrase above.

The persons composing the *agela* are here called ἀγελάται. In the inscriptions hitherto known they appear with the name ἀγελάοι (Cauer,¹ No. 38, l. 10 and 42, l. 43). We do not know whether the third form too, — that by which they are named in Hesychius's gloss, — ἀγελάστους· ἐφήβους. Κρήτες, was in use or whether this must really be emended, as some have proposed, into ἀγελάτας· τοὺς ἐφήβους.¹

The ἀρχός of line 5 is what Ephorus in Strabo (X, p. 739) and Heraclides Ponticus (*Fragm.* III, 3) call ἄρχων of the *agela*. The latter, however, calls him also ἀγελάτης; and by this Dr. Hoeck² and Schoemann³ were led to suppose that ἀγελάστοι or ἀγελαστοί were the youths, and ἀγελάτας in reality their chief. But this is not confirmed by our fragment. In one of our archaic inscriptions of Gortyna the chief of the ἀνδρείων is also called ἀρχός.

The lack of the *iota adscriptum* after the Ω of ἀρχῶ(ι) is perhaps due to an oversight of the man who carved the inscription, or to the absolute lack of room at the end of the line and to the carver's not wishing to carry the silent ι to the beginning of the following line.

The forms δούμην and ἐδούμεθα are noticeable for the vowel sound in the root syllable. As for the infinitive in ην, we already possess examples of it in Crete, — and in fact for the very verb that occurs here, δόμην, καταδόμην, etc., — but only for the archaic period (Gortyna: fragments of the north wall; and Fabricius, fragments in Comparetti, *Iscriz. Cretesi arcaiche*, Nos. 152 *seqq.*, No. 175). For the later period we have only the infinitives of the verb εἰμί, ἦμην and ἦμην, sporadically in the inscription of Dzeros (*Museo Ital.* III, pp. 657 *seqq.*, No. 73*).

¹ Cohn, *de Aristoph. Byz. et Sueton. Eustathii auct.* p. 300. Baunack wished to read ἀγελάστους (*Hesychiana*, in Baunack, *Studien auf dem Gebiete der Griech. und Arisch. Sprachen*, p. 40.

² *Kreta*, III, p. 100.

³ *Greek Antiquities*, I, p. 376 of the Italian edition.

71. The provenience of the following sepulchral stelè is also uncertain; but it was assuredly in the department of Rettimo or its immediate neighborhood. It is likewise preserved in the Syllogos of that city. A marble slab, 0.465 m. high, 0.29 m. wide, 0.075 m. thick, broken on the upper and lower edges. The lower inscription is carved accurately in elegant characters; the upper one seems cut with a dull-edged instrument, and with less care—it was evidently added to the lower one at a later date. The letters in inscription *a* are 0.025–0.03 m. high; those in the upper inscription (*b*), 0.035–0.055 m.



b) Μενεθάρ-
σης
Πυργία.

a) Ὀνασιῶ
Μενεθάρση.

For the feminine name Ὀνασιῶ, of which I can remember no other example, cf. the well-known name Ὀνασῶ and Ὀνασίον.

SYBRITA.

Of this town, the ruins of which are seen on top of the hill of *Thronos* and on the slope towards the Turkish village of Genna, we possessed till now no epigraphic monument, save the decree relating to the asylum of Teos found in the temple of Dionysus in that city of Asia Minor. Although mere sepulchral titles of late date, the following little inscriptions from its necropolis are

therefore not entirely unimportant. They enable us to add to local Cretan epigraphy one town more, and lead us to hope that if new investigations are made in the place these inscriptions will not long stand alone. The ruins of Sybrita, especially those that are seen at the foot of the Acropolis hill toward Genna and Apostóli, impressed me as being more interesting than they seem to have been to Dr. Mariani.¹ Its coins, too, show that it was a rich and flourishing city, and its importance—due in great part to its fine and strong position, dominating all the lower valley of Amari, and to the fertility of its soil—must have continued for a long time even after the fall of paganism. Sybrita appears in the *Notitiae* as the seat of a bishopric, and two of its bishops are mentioned, the former as present at the Council of Chalcedon, the latter at the Second Council of Nicaea.² I think it not improbable that some Christian inscriptions of the Syllagos of Rettimo, with no marks of origin, which I shall publish in my second paper, may come from this place.

72. Slab of common local stone, in the house of Abdulláh-Agá at Genna (Γέννα); 0.29 m. high, 0.42 m. wide, 0.11 m. thick. Letters apicated, 0.02 m. high.

ΦΙΛΑΓΑΘΟΣ	Φιλάγαθος
ΠΑΡΔΑΛΕΙ	Παρδάλει
ΤΗΕΑΥΤΟΥ	τῆ(ι) ἑαυτοῦ
ΓΥΝΑΙΚΙΜΝΗ	γυναικὶ μνή-
ΜΗΣΧΑΡΙΝ	μης χάριν
ΕΤΩΝ	ἔτων ἡ.
ΙΗ	

73. Cippus of common stone, in the house of Abdulláh-Agá at Genna; 0.38 m. high, 0.195 m. wide, 0.14 m. thick. Letters, 0.010–0.015 m. high. The text is very incorrect.

L. 2 ΛΑΙ . . . sic
 L. 3 ΥΕΙΩ . . . sic
 L. 4 ΜΗ for ΜΗC

¹ *Monumenti dei Lincei*, VI, p. 217.

² See the Acts of the Councils in my note in the introduction to the Christian inscriptions below, p. 603, and Cornelius, *Creta Sacra*, I, p. 255.

ΠΑΝΘΕΙΑ	Πάνθεια
ΛΑΙΕΥΘΕΡΙΔΙ	(Αιλ)ευθέριδι
ΤΩΥΕΙΩ	τῶ(ι) υειῶ(ι)
ΜΝΗΜΗΧΑΡΙΝ	μνήμη(ς) χάριν
	ἐτῶν ἰζ.
ΕΤΩΝ ΙΖ	

The form Αιλευθέριδι for Ἐλευθέριδι is analogous to αἰτῶν for ἐτῶν in another sepulchral inscription of this place and of the same period, which was so much injured that it could not be copied.

I have accented Ἐλευθέριδι, accepting a form Ἐλεύθερις, which would be the masculine of the well-known woman's name Ἐλευθερίς.

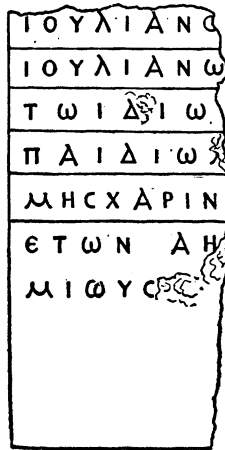
74. Καφφενείον of Ademís-Agá, in the same village. Small stelè of local stone, 0.45 m. high, 0.31 m. wide, 0.10 m. thick. Letters, 0.02–0.025 m. high.

ΜΑΡΘΑ	Μάρθα
ΕΠΙΚΤΑ	Ἐπίκτα(ι)
ΤΩΙΔΙΩ	τῶ(ι) ιδίῶ(ι)
ΑΝΔΡΙΜΝ	ἀνδρὶ μν-
ΗΜΗΧΑ	ήμης χά-
ΡΙΝΕΤΩΝ	ριν, ἐτῶν
	κῆ.
ΚΕ	

Ἐπίκτας or Ἐπικτᾶς, a name already known, is probably the pet-form for Ἐπικτήτος. On the other hand, the name Ἐπέισκτας in the inscription of Lyttos, No. 106 of the *Museo Ital.* (III, p. 680), is very strange if correct; or should we rather read Ἐπείκτας, erasing the σ as being a mistake of the stone-cutter? The two names of this inscription seem to indicate persons of servile condition. Μάρθα is a foreign name, peculiar to Syria.

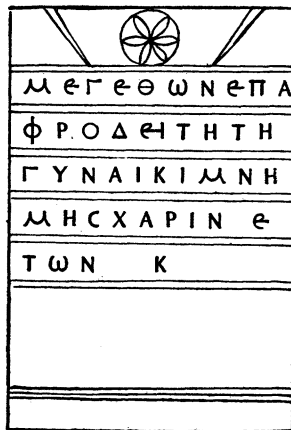
75. Small stelè of soft stone found at Genna, now in the possession of Mr. Sigano's, jeweller at Rettimo; 0.255 m. high, 0.155 m. wide, 0.05 m. thick. Letters rudely cut, 0.015–0.017 m. high. The first five lines underscoring.

The [MNH] of l. 4 was evidently written in ligature, as there is not sufficient room for three separate letters.



Ἰουλιαν[ὸς
Ἰουλιανῶ(ι)
τῶ(ι) ἰδίω(ι)
παίδιω(ι) [μνή-
5. μης χάριν,
ἑτῶν ᾧ ἡ-
μί(σο)vs.

76. Small stelè of porous stone found at Genna, and now, with the preceding one, in Mr. Siganós's shop at Rettimo ; 0.32 m. high, 0.22 m. wide, 0.065 m. thick. An ornamental rosette above the inscription ; the lines underscored. Letters, 0.023–0.024 m. high.

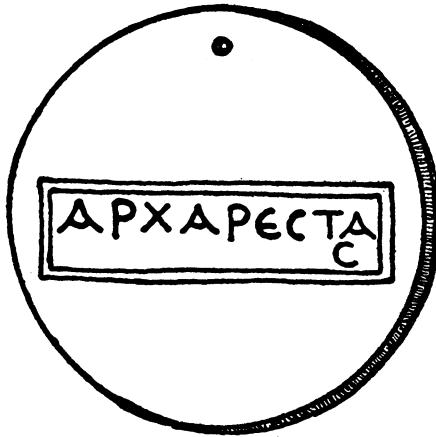


Μεγέθων Ἐπα-
φροδείτη(ι) τῆ(ι)
γυναικὶ μνή-
μης χάριν, ἑ-
τῶν κ.

Observe the peculiar form of the € and the ligature of the second line, showing a tendency to cursive writing.

SANCTUARY OF HERMES Κρῆναιος.

77. I have published, in Vol. II of the *Museo Italiano*, the archaic terracottas found in the grotto of Hermes Cranaeus some years ago. I have now a little inscription of later times from the same place. It consists of a single name, written on a small terracotta discus perforated horizontally so as to be suspended by a cord. It is now in the hands of Mr. Siganós, at Rettimo. The diameter is 0.082 m.; the thickness, 0.016 m. Letters, raised in a rectangular field with a border, 0.008 m. high; the P a little longer.



'Αρχαρέστας.

The object, representing very probably a weaver's weight, like the terracotta from Oaxos (No. 62 above), is offered as an anathema by a woman named 'Αρχαρέστα.

Similar weights of various periods, but without inscriptions, will be published with the terracottas found at Praesos, Phaestos, etc., in a later article.

SOULÍA.

This little coast town mentioned by the author of the *Stadiasmus*¹ was rightly identified, as I believe, by Pashley² with the ruins that are seen in a little indentation in the coast called

¹ *Stad. M. M.* §§ 324–325. See also Müller's notes in Didot's edition.

² I, p. 304.

Haghios Galinis, directly west of the Bay of Messarà. A dozen years ago the inhabitants of the neighboring villages of the interior, wishing to make use of the ancient landing-place, began to build dwellings and storehouses in that deserted spot; and in the excavations made for foundations and in the search for materials for building, they came across some blocks covered with inscriptions, which were published, partly by M. Doublet in the *Bull. de Corr. Hell.* XIII, pp. 74-75, and partly by myself in the *Museo Ital.* III, pp. 737 *seqq.* With one exception, these inscriptions consist of mere reminders and vows to Artemis, cut or caused to be cut by visitors on the walls of a temple, without any regard for order. Sometimes they fill only one block; sometimes they spread over two contiguous blocks, passing over the joints; sometimes they are so crowded that they are written, one above the other, so as to make an almost undecipherable mass of letters.

In the last few years some new buildings have been added to the earlier ones, and new holes have been dug in the ground in the search for ancient material that could be used. In this way the remains of the temple itself, whence came the first scattered inscriptions, were discovered; but they were seized upon at once and partially covered by new huts built above them, so that the ground plan can now hardly be made out. The architectural remains, among which may still be seen fragments of Ionic columns of an artificial and bad style, show, however, that the building was of a late date, and perhaps not much older than the inscriptions discovered up to the present time. It occupied a space slightly raised above the right bank of the little torrent that comes down from the Haghios Galinis valley, but a short distance from the point where it enters the sea. About it, on both sides of the stream, are seen a few remnants of poor buildings, while on the little height that rises above the port on the east there are found traces of an insignificant necropolis. There is no trace of other public buildings, a fact which proves the slight importance of the place.

In taking possession of the remains of the temple, the peasants came upon some more inscriptions of the same character as those discovered ten years ago, and preserved them, or built them into the walls of the new houses in the place. As will be seen from the form of the characters, they all belong to the Roman period.

78. Mural block of limestone; 0.375 m. high, 0.635 m. wide, 0.20 m. thick. In the storehouse of Grigorios Stavrulakis. It is covered all over with inscriptions, cut on it at different times. Of these, only three are entire and legible.



a. Εἰσίδωρο[ς]
 Τροφίμου Ἀρ-
 τέμιδι εὐχὴν.

b. Under the preceding :
 Δ[α]μ[ά]ρ[η]ς Ἀρτέμι
 εὐχὴν.

c. Under the preceding, a little more to the right :
 Σεραπίων Ἀρτ(έμιδι) εὐχὴν.

In the central part a name in large letters, placed over the other inscriptions, began and ran over on the contiguous block to the right :

Σωτ[ήριος]

or something like it.

The third line, which can be seen along the left margin, must probably be read and filled in :

. . . . Ἀρτέμ]ει χα[ρ]ισ[τ]ή[ριον].

The last name to the right in the lower part seems to be

Ἰσιμένη[ς]

The six letters distinctly legible above the inscription of Serapion make a proper name, *Ματαῖς*, which may be compared with the known name, also of a woman, *Ματεῖς* (*C.I.A.* III, 2848).

The rest is hopeless.

Only the last inscription is clear.

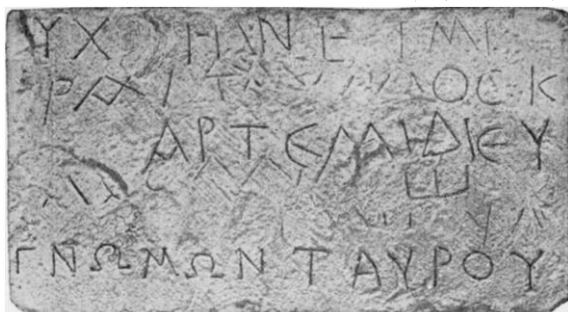
Ἄμειδιος
Σελεύκου
Ἄρτέ]μει.

Above this

Ἄρτ[έ]μιτι εὐχὴν.

In the upper line, an inscription, partly written over another, which also ends with the word εὐχὴν, preceded by Ἄρτέμει or Ἄρτέμι.

81. Another block walled into the corner of the same house; 0.325 m. high, 0.63 m. wide, 0.22 m. thick.



The third and last lines alone are clear :

Line 3. . . . Ἄρτέμιδι εὐ[χὴν].
Line 5. Γνώμων Ταύρου

82. Mural block in the same house ; 0.285 m. high, 0.42 m. wide.



Ἐ]ρμίας
Ἄπολλωνίο[υ
Ἄρτέμι χα-
ριστή]ριον.

The letters [ριστή], if they were not omitted through the carelessness of the man who cut the inscription, must have been on the next block to the left.

I can hardly believe that this is the inscription published, with letters of the same shape, by M. Doublet, in the *Bull. de Corr. Hell.* XIII, p. 74, and read and filled in by him thus:

Ἐ]ρμίας
Ἀπόλλωνι
Ἀρτέμι(δι) χα-
ρι]στήον.

Nothing, or nearly nothing, can be obtained from the two following fragments.

83. Limestone, of the same kind, but with unsmoothed surface, walled into the interior of the unfinished house of Dimitri Vergadaki; 0.145 m. high, 0.29 m. wide. Reading difficult and doubtful.



Line 3. θ[υ]σίαν (?)

84. Fragment built into the interior of the house of Manoli Manolitzaki, near the arch of the fireplace; 0.165 m. high, 0.49 m. wide.



85. Block built into the outside of the house of Janni Vergadaki; 0.23 m. high, 0.38 m. wide; letters, 0.03 m. high.

Θ Γ Α Ν Ι Ο Υ . . . ος Γανίου
Η Ν Ἀρτέμιδι εὐ]χὴν.

The form of the name is clearly Γάνιος, and not Γράνιος.

86. Small block, or plinth, of limestone walled in to the left of the window of Michaël Mathiudaki's house; 0.145 m. high, 0.23 m. wide; letters, 0.02–0.022 m. high. The σ is lunated (C),

while the ε is square. On the right side of the last two lines, there is a break in the stone which has been skipped over by the person who cut the inscription.

ΖΩ	ΣΙ	ΜΟ	Σ	Ζώσιμος
Α	Γ	Ω	Ν	Ἔργων ε-
Υ	Χ	Η	Ν	ὑχὴν ἀπ-
Ε	Δ	Ω	Κ	έδωκε.

87. Piece of limestone built into the exterior of the house of the brothers Mamalaki, on the garden side; 0.23 m. high, 0.32 m. wide; letters, 0.045–0.055 m. high, slightly apicated.

Τ	.	Κ	Λ	Α	Υ	Τ. Κλαύ[διος Δαφνο[φόρος εὐχ[ήν.
Δ	.	Α	Φ	Ν	Σ	
Ε	.	Υ	Χ			

88. From Haghios Galinis comes also the following fragment, shown to me, at Rettimo, by MM. J. Drosaki and A. Vlataki. It is a piece of a marble slab, 0.255 m. high, 0.337 m. wide, 0.022 m. thick, with letters of very bad and careless shape, and evidently of a late period, 0.01–0.022 m. high.

ΝΩ
 ΣΟΥ ΜΟΝΟ
 ΚΕΤΩΝΑΝΩΤΕΡΩΝΠΡΟ
 ΑΔΕΣΥΜΒΕΙΔΕΣΧΕΔΟΝΠΑΝΤΑ
 ΙΩΤΩΝΕΝΕΧΕΘΕ ΤΟΥ ΤΟΙΣ
 ΙΜΑΙΝΕΣΕΛΑΕΝΔΕΤΙΝΩΝ
 ΔΙΚΑΕΤΗΡΙΟΝΑΝΕΝΕΚΚΙΝ
 ΟΙΛΑΚΟΑΣΚΕΤΗΝΠΑ
 ΝΕΧΤΑΔ

I do not attempt to decide as to its contents, for it seems to me too obscure. Some phrases make me suspect that it may contain a rescription, or Imperial letter. The more distinctly legible groups are:

Line 2. οὐ μόνο[ν(?)
 τῶν ἀνωτέρων
 συμβε δὲ σχεδὸν πάντα

Line 5. ἐνέχεσθε τούτοις
 ἐξελάσεων δέ τινων
 δικαστήριον

The *τούτοις* of line 5 is divided in the writing *τού τοις*. In line 6 we have a correction of the stone-cutter, who had left out the *ω*. In line 7 the fourth letter from the end seems to be a queer-shaped *κ*, the last letter an H.

CNOSSOS.

89. From the district of Cnossos I have only a fragment of an archaic stelè of local stone to present, which was found, a few years ago, by peasants, in the field of Christodoulos Akrithaki, near the village of Archanes. It is now imbedded in the dry wall which divides the field from the public road. The upper border was originally adorned with a cornice, which was chiselled off when the stone was fixed in the wall.



The inscription contains, in two lines, running from right to left, the name of a woman in the nominative, with her patronymic in the genitive:

. . . *ικαία*
 *οντος*.

The *ι* has the same form as in the only archaic fragment found at Cnossos,¹ to which state the district of Archanes must have belonged.

¹ *Monumenti dei Lincei*, III, p. 439, No. 205.

EASTERN CRETE.

In my journey to the eastern extremity of the island, taken with the especial object of studying the topography and the antiquities of Praesos, I found no epigraphical novelties. The only important document that has come to light, in the last few years, is the inscription of Sitia, containing a treaty between the Praesians and the Sitians, which was copied and published in facsimile by Dr. Mariani,¹ and which I may perhaps later make the subject of a further study. The results of my archaeological investigations at Praesos will be given in a later article. A sepulchral inscription from Itanos, of which an exact copy was transmitted to me after my departure from Crete, is all that I have to communicate from this part of the island.

ITANOS.

90. Slab of local dark stone found at Erimopolis,² now in the house of Georgios Strataki, at Palaekastron (Sitia); 0.15 m. high, 0.27 m. wide. Letters, 0.01–0.03 m. high. Copied by Professor Bourdoubaki.

Α Ν Α Ξ Ι Ρ Ρ Ο Ξ	Ἀνάξιππος
Α Ρ Ι Σ Τ Ο Κ Ρ Α Τ Ο Υ Σ	Ἀριστοκράτους
Φ Ι Λ Ω Τ Ε Ρ Ε Υ Σ	Φιλωτερεύς.

Inscription belonging to the tomb of a *xenos* or *metoichos*.

Philotera is the city of the *Trogloditike* on the Arabian Gulf mentioned by Strabo, XVI, 769, and by Stephanus of Byzantium.³ The latter calls an inhabitant of the town a Φιλωτερίτης. Here we have Φιλωτερεύς. I do not think that this Anaxippos is a citizen of Philotera or Philoteria in Coele-syria, the *ethnicon* of which is Φιλωτέριος.⁴

FEDERICO HALBHERR.

ROME.

¹ *Monumenti dei Lincei*, VI, pp. 299, 400.

² This is the name given nowadays to the place where the ruins of Itanos are. See *Museo Ital.* III, p. 561.

³ *S.v.*

⁴ Steph. Byz. *ibidem*.